64th year, No. 2
Thursday,
January 8, 1976

Southern Cross

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.



CATHOLICS IN THE SKIES—This Navy Blue Angel Squadron flies over the Golden Gate Bridge in San Francisco. Half the men of the Blue Angels Flight Demonstration Squadrons are reported to be Catholics. Four of those Catholic pilots tell how their faith plays an important part in their work in this special article to SC.

El Centro remains winter 'heaven'

Catholic 'angels' carry faith in the cockpit

By Nettie Brown
Special to Southern Cross

EL CENTRO—Are Angels Catholic?

At least half of the flying Blue Angels of the U.S. Navy's Flight Demonstration Squadrons are Catholic.

On any given Sunday morning prior to public performance of their precision maneuvers in A-4 jet planes at an air show many miles from their headquarters at the Pensacola, Fl., Naval Air Station, Cdr. Anthony A. Less. 38, may be observed with several of his pilots at morning Mass at the base chapel or a community Catholic church in the area where the Blue Angels are flying that week.

THIS IS particularly true at the El Centro Naval Air Base, here, where the Angels spend about 10 weeks each winter to teach new Angel pilots their intricate precision maneuvers in the clear blue skies of the Imperial Valley in twice-a-day flights for a minimum of 65 continuous days.

The Imperial Valley's unexcelled winter weather has lured the Blue Angels to their winter headquarters there for the past nine years; and they plan to return about Jan. 19 for another training session.

This year the Angels flew flawlessly at 69 air shows in 45 communities, including Miramar Naval Air Station, San Diego, last October when they thrilled an estimated 200,000 spectators.

COMMANDING officer and flight leader of the Blue Angels since December, 1973, Cdr. Less is the oldest of the nine children of Joseph and Mildred Less, Salem, Ohio.

Cdr. Less attended St. Patrick's grade school, Leetonia, Ohio. Although he chose to attend Heidelberg College at Tiffin, Ohio, sponsored by the United Brethern, he was active in a Catholic college club at St. Joseph's parish, Tiffin.

It is Cdr. Less's fond memory that when the Heidelberg football team played St. Joseph's College in Rennselaer, Ind.: "We had more of our team at Mass and Communion before the game than St. Joseph's did. Our coach had recruited well from Catholic families and schools."

AFTER GRADUATION, he joined the Navy Aviation Officer Candidate program in 1959. Ensign Less received his Naval Aviator's Wings in June, 1961.

Very modest and shying from compliments, Cdr. Less does admit: "I certainly feel that love of God prompts love of man and country. I love my fellowman and my country. I take a great pride and satisfaction in going to Sunday Mass with my wife and four daughters, and all of us going to Communion."

However, the majority of Sundays during his two-year tour as leader of the Angels, Cdr. Less has not been able to be at home escorting his family to church. After his squadron completes winter training in mid-March, they are on the road performing air shows for all but an occasional Sunday until mid-November. On these Sundays, he accompanies several of his Angel aviators to Mass.

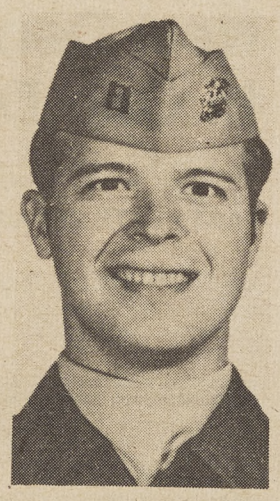
ONE OF THESE is Lt. John Chehansky, veteran Blue Angel aviator of the 1975 team. Although he calls Royal Oak, Mich., his hometown, he was born in Seattle, Wash., in 1945.

In December, 1972, Lt. Chehansky was

Turn to page 14



Cdr. Tony Less



Lt. Jim Bauer



Lt. John Chehansky



Lt. Al Cisneros

On the inside

Special 8-page
pull-out supplement

1976 Diocesan
CCD Congress brochure

Around the diocese

Bishop Leo T. Maher

Saturday, Jan. 10, 7 p.m., University of San Diego President's Club dinner.

Monday, Jan. 12, noon, diocesan office, Stewardship '76 meeting of diocesan deans and vicars.

Tuesday, Jan. 13, 5:30 p.m., St. Michael's, San Diego, Mass, Confirmation.

Thursday, Jan. 15, 5:30 p.m., Christ the Good Shepherd, Adelanto, Mass, Confirmation.

Friday, Jan. 16, 5:30 p.m., St. Therese, Palm Springs, Mass, Confirmation.

Thursday, Jan. 22, 5:30 p.m., Precious Blood, San Diego, Mass, Confirmation.

Friday, Jan. 23, 5:30 p.m., Resurrection, Fontana, Mass, Confirmation.

Bishop Gilbert E. Chavez:

Tuesday, Jan. 13, 5:30 p.m., Our Lady of Guadalupe, Ontario, Mass, Confirmation.

Wednesday, Jan. 14, 5:30 p.m., Sacred Heart, Redlands, Mass, Confirmation.

Tuesday, Jan. 20, 5:30 p.m., Christ the King, San Diego, Mass, Confirmation.

Wednesday, Jan. 21, 5:30 p.m., St. Columba, San Diego, Mass, Confirmation.

Monday, Jan. 26, 5:30 p.m., Our Lady of Perpetual Help, Indio, Mass, Confirmation.

Tuesday, Jan. 27, 5:30 p.m., St. Joan of Arc, Blythe, Mass, Confirmation.

Father Richard Duncanson
Secretary

* * * *

St. Theresa's, Palm Springs, day of renewal, Saturday, Jan. 10, registration, 9 a.m., potluck luncheon and charismatic Mass. Guest speaker, Father Ronald Mendonca. Details: 347-1196.

"Alcoholism: Sin, Sickness or Syndrome?" workshop for clergy, Wednesday, Jan. 14, St.Paul's Episcopal Church, San Diego. Details: 234-6493, 234-8494.

Ecumenical Conference annual assembly for San Diego County, Sunday, Jan. 25, 7 p.m., Central Christian Church, 201 Fir St., San Diego.

Cedar Community Center, San Diego, offers home and telephone visits to seniors living in downtown and Hillcrest areas. Details: 235-6538.

"The Spirit of Life," confirmation workshop offered by CCD at St. Didacus, San Diego, Saturday, Jan. 10, 2-4 p.m. Details: 291-7614.

Our Lady of Solutide, Palm Springs, Bible conference on Old Testament archeology, Wednesday, Jan. 14, 7 p.m. Details: 325-3816.

St. Martin's Woman's Club, La Mesa, meeting Thursday, Jan. 8, 11:30 a.m.; installation of new officers, luncheon and cards. Details: 469-2068.

Stalpar Club, San Diego, party, potluck and dance, Saturday, Jan. 17, 6 p.m., home of Mary Jacobs. Reservations by Jan. 14: 564-9448.

St. Michael's Community Services, a field office of Catholic Community Services, is open to serve Poway. Offered are counseling, casework, youth and senior citizen programs. Details: 485-5510.

St. Catherine's, Rialto, charismatic afternoon of renewal, Sunday, Jan. 11, 1:30 p.m.; film, eucharistic celebration, talk by Father Ronald Mendonca. Monthly charismatic Mass, Friday, Jan. 16, 8 p.m. Details: 686-5320.

St. Therese, San Diego, four-week course on the spirituality of St. Therese begins Thursday, Jan. 8, 7:30-9 p.m. at church.

St. Frances de Sales, Riverside, book fair presented by Merchants of Light bookstore, Carlsbad, Saturday-Sunday, Jan. 17-18. Details: 729-1780.

USD School of Law, "Law and the Economy," lecture by W. Allen Wallis of University of Rochester, Thursday, Jan. 15, 8 p.m. Salomon Lecture Hall, USD, free to public. Details: 291-6480, ext. 354.

Mercy Hospital and Medical Center Auxiliary, invitational gold tea, Friday, Jan. 9, 1-3 p.m., to honor auxiliary life members. Details: 295-2349.

Sister Ann Cecilia Smith, a graduate of Academy of Our Lady of Peace, San Diego, formerly a teacher at Cathedral High School, San Diego, died last month at the age of 67.

Riverside Deanery, DCCW, pre-seminary fund benefit luncheon and meeting, Thursday, Jan. 15, noon, Our Lady of Perpetual Help parish hall, Riverside. Details, reservations: 685-4385, 687-2188.

Kappa Gamma Pi, San Diego chapter of the national women's honor society for Catholic college graduates, meets for brunch Sunday, Jan. 18, 12:30 p.m., Town and Country Palais 500, Mission Valley. Reservations: 453-9053, 583-4675.

Catholic Singles of San Diego, for persons 21-39, is recruiting new members. Details: 272-2968, 469-0206.

Academy of Our Lady of Peace, "Spirit of '76" benefit card party sponsored by alumnae association, Saturday, Jan. 17, 1-4 p.m. at the school. Reservations by Jan. 12: 222-7453, 222-2685.

"Ideology and Communist Systems," lecture by Dr. Gerhart Neimeyer of Notre Dame University, Thursday, Jan. 8, 7:30 p.m., Watkins Hall, UC Riverside.

Third basic methods workshop, for CCD preschool teachers, Rosary High School, San Diego, 9 a.m.-3 p.m., Saturday, Jan. 10. Babysitting provided. Details: 291-7614.

Sacred Heart, Palm Desert, January mission, nightly from 5:30 p.m. Saturday, Jan. 10, through Sunday, Jan. 18. Guest speaker, Father Joseph Snaguinette, OP. Public invited. Details: 346-4271.

Court Madonna of the Desert, CDA, membership tea, Sunday, Jan. 11, 2-4 p.m., Our Lady of Solitude auditorium, Palm Springs.

Christ the King, San Diego, Open Door senior center, Wednesdays, 10 a.m.-2 p.m.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.

Southern Cross cpa

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Editor-Manager: **Michael C. Newman, Deacon**
Assistant Editor: **Richard McMunn**

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

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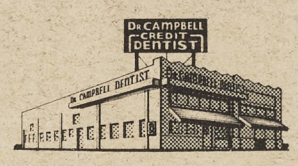
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News highlights Bicentennial service

Pope names Mission San Diego a basilica

Southern Cross Reporter

The first church of California, Mission San Diego de Alcala, has been declared a basilica by Pope Paul VI.

This was announced by Bishop Leo T. Maher at the special midnight ecumenical service at the Old Mission which marked the official start to the Bicentennial Year celebrations.

THE SERVICE began with the ringing of Mission bells by the Sisters of Nazareth at midnight, as 1975 gave way to 1976. Trumpeters heralded the procession of ministers representing many faiths, which included Bishop Maher and Rabbi Samuel Penner, president of San Diego Rabbinical Association.

The announcement from Rome, designating the oldest mission a basilica came as the climax of a service in which the ministers led prayers and readings. The sermon was given by Rabbi Penner.

He recalled how much of Jewish history and biblical writing dealt with man's freedom, and that the words on the Liberty Bell itself come from The Book of Leviticus. "The very notion of freedom was derived from biblical thought," he said. "You must achieve freedom by a 'commitment to Sinai'. But to be liberated is only the first step to freedom."

BISHOP MAHER said human dignity is reflected in the image of God in each one of us. "Man's moral strength is born of the love of God and the free acknowledgement of the his dependence on God," he said. "We must choose between accepting this link with God or rejecting it. Rejecting it, we embrace all that is material. Accepting it, we choose also the spiritual."

The bishop said history shows that the "power of the human spirit will ultimately triumph. The worst tyrannies and greatest empires inevitably come to an end, but the human spirit rises again and again from the ruins." He said that when "freedom is the plaything of liberation movements it loses the key to its own mystery."

Dr. Richard Shanor, president of the San Diego County Ecumenical Conference led the invocation for the service and prayers or readings were given by Judge Earl Cantos, representing the Orthodox; Rev. William Montgomery, Lutheran; Dr. William McInnes, United Presbyterian; Rev. Kenneth Treat, Episcopal, and Rev. Melvin Harter, executive director of the ecumenical conference. (See "A time to keep," page 4.)



MISSION EXHIBIT—Following the Bicentennial ecumenical prayer service at Mission San Diego New Year's Eve at midnight, participants and the congregation gathered to see the Mission's new exhibit, one of the six original copies of the Declaration of Independence. Looking at a copy of the original are Bishop Leo T. Maher, Judge Earl Cantos, who represented the Orthodox church, Msgr. I. Brent Eagen, Mission's pastor and diocesan chancellor, and Rabbi Samuel Penner, who gave the sermon.—SC photo

Annual pro-life dinner Jan. 22

The third annual Pro-Life Memorial Dinner, commemorating the U.S. Supreme Court ruling in favor of abortion, will be held on Jan. 22 at the Hilton Hotel, San Diego.

Keynote speaker will be Michael C. Newman, editor of the **Southern Cross.** Other special guests include Assemblyman Peter Chacon and County Sheriff John F. Duffy.

Chairman of the dinner, Dr. Michael G. Kielty, said that the Pro-Life League, through voluntary activities offers alternatives to women with problem pregnancies through a 24-hour hotline (583-LIFE). The dinner is the only major appeal for funds throughout the year, he explained.

Closing of Synod II included

CCD Congress to mark 3 major events

Southern Cross Reporter

With three days of major events, the diocese plans to make history early next month with the largest combined celebration it has ever sponsored.

The annual diocesan CCD Congress will be held Feb. 6-8 marking the nation's Bicentennial, the International Eucharistic Congress and the close of the diocesan Synod.

THE CONGRESS site will again be the San Diego community concourse with liturgies and keynote addresses in Golden Hall and workshops in adjacent conference rooms.

Archbishop Jean Jadot, apostolic delegate in the U.S., will be the principal celebrant of the Mass that will mark the closing of the diocesan Synod on Feb. 8, the last day of the Congress. Bishop Leo T. Maher will be homilist, pointing out the results and accomplishments of the Synod process.

The opening Mass will celebrate the nation's Bicentennial, and will highlight the theme of the Congress, "Ring out Freedom". Principal celebrant will be Bishop Maher and concelebrating will be Auxiliary Bishop Gilbert E. Chavez and as many of the priests of the diocese as can attend.

Father Bryan Hehir, a priest of the Boston archdiocese, and keynote speaker of the Congress, will be the homilist. Father Hehir is a specialist in the field of Ethics and International Politics and is associate secretary of the office of international justice and peace.

Other keynote speakers at the Congress will include Dr. Michael Cavanagh, who teaches psychology at the University of San Francisco; Father Eugene Maly, nationally-known scripture scholar from Ohio; and Father John Tickle, a catechetical expert from El Paso, Tex.

SPECIAL features of this year's Congress include a series of special penance liturgies on Saturday, Feb. 7, using the new Rite of Penance. Three of the liturgies will be offered in English highlighting Liberty, Peace and Justice, the themes of the U.S. Catholic Bicentennial celebration. A fourth penance liturgy will be offered in Spanish by Father Luis Bernal.

Major Congress addresses and workshops will also be offered in Spanish by Fathers Peter Luque, Jesus Garcia and Manuel Velazquez.

Another special feature of the Congress will be a special prayer room where the Blessed Sacrament will be reserved throughout the three days of the Congress.

BISHOP MAHER has expressed the hope that Golden Hall will be filled to its capacity of 5,000 for the main liturgical celebrations, and that by using car pools and buses, people from across the diocese may attend.

Full details and registration information appear in this issue of SC in **The Bell,** the special Congress supplement prepared by the diocesan CCD office, and typeset and produced by the SC office.

Eucharistic Guard's 20th year

75 men maintain nocturnal adoration

They are called the Eucharistic Guard of Nocturnal Adoration. And 75 men who form the guard in the San Diego area still maintain the tradition of regular all-night vigil in front of the Blessed Sacrament.

"The members keep at least one hour of adoration between the hours of 8 p.m. and 6 a.m.," said Joseph A. Guzzetta, chancellor of the guard. "This year the San Miguel Council #3667 of the Knights of Columbus is celebrating the 20th anniversary of its Eucharistic Guard."

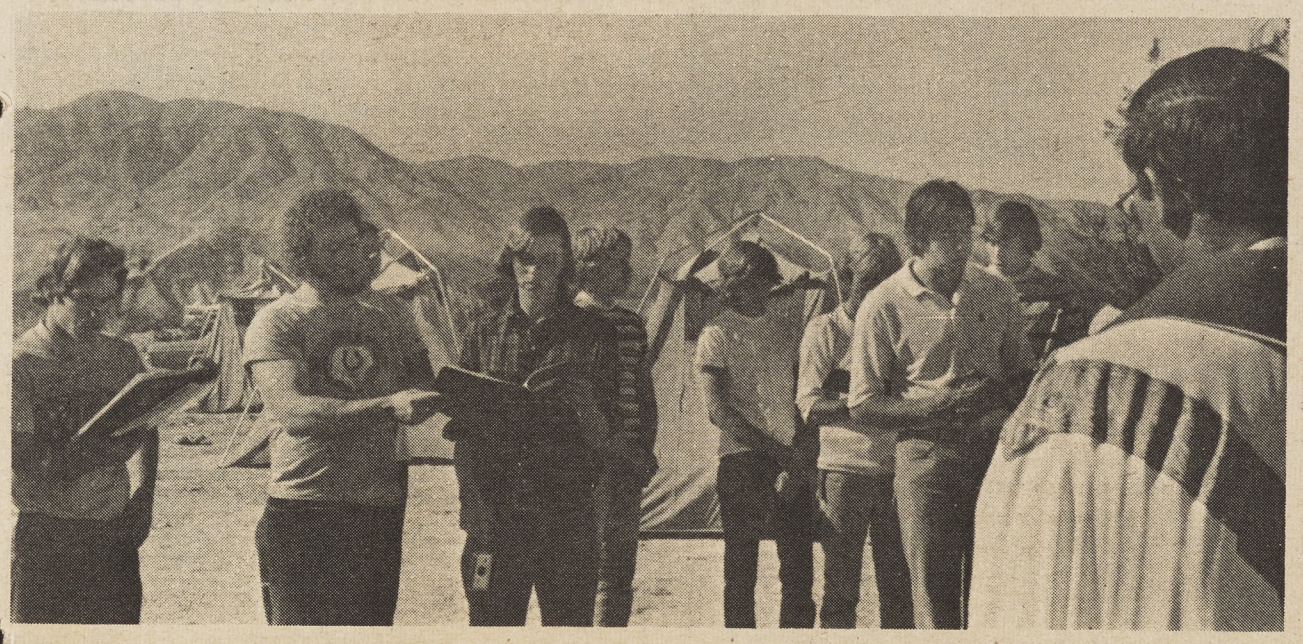
ACCORDING to Guzzetta the first council to sponsor the Guard in San Diego was the Assumption Council, in 1955. The anniversary will be commemorated on Jan. 25 with a special Mass at St. John of the Cross, Lemon Grove attended by Bishop Leo T. Maher, starting at 11:30 a.m.

At the Mass 13 members of the Guard will receive Fidelity Certificates in recognition of their length of service in nocturnal adoration. Two women auxiliaries will be among the recipients, Mrs. L. Blessing and Mrs. I. O'Connor, according to chancellor Guzetta.

The practice of nocturnal adoration was founded in Rome in 1809 by Father Giacomo Sinibaldi.

"BEGINNING with Pope Leo XII, who gave the adoration group the title of archconfraternity, all succeeding pontiffs have promoted night adoration," he added.

Nocturnal adoration for the laity in the United States began on Dec. 7, 1882, in Boston. In 1875 the Benedictine Sisters of Perpetual Adoration had started the practice in Clyde, Mo. The Knights of Columbus program dates from 1938.



PRAYER IN THE DESERT—Eighteen young men from public and Catholic high schools who are enrolled in the diocesan pre-seminary program attended a three-day winter camp in the desert near Ocotillo Wells during their Christmas vacation. While camping, the young men discussed pre-seminary program activities for the coming semester with Father Roger Lechner, program director. Above, Father Lechner celebrates Mass for the pre-seminarians.

Diocesan tribunal seeks volunteers, offers training course for priests

Special courses for priests interested in working as advocates with the Diocesan (Marriage) Tribunal are being offered by Father Michael Higgins, the officialis of the tribunal.

On Tuesday and Wednesday, Jan. 13 and 14, the course will be given at St. Anne's church, San Bernardino. The following week, Jan. 20 and 21, the course will be given at St. Therese church, San Diego, according to Father Higgins.

"The course will take two days from 10 a.m. to 3 p.m.," he said. "The first day will deal with the grounds on which dissolution of marriage may be obtained. The second will cover the practical preparation of cases for annulment and the general procedure of the tribunal."

This course follows recent workshops given by Father Higgins throughout the diocese on matrimonial law and jurisprudence attended by large numbers of priests.

"I hope there will be many priests who would like to work in the tribunal as advocates on a volunteer part-time basis," he said.

The Pope speaks

Message for 1976

Leave nothing untried in order to settle disputes, overcome difficulties and work for human and social progress, especially where the needs are greater and the difficulties most pressing.

The innocent and imploring eyes of the little ones, of the poor and of those suffering in body or spirit from the wounds of war are imploring the world's leaders. The judgment of history is awaiting them. But stricter still is the infallible judgment of God which also awaits them.

All are called to work together for peace and to fight with the powerful weapons of love and



brotherhood for the establishment, the protection and the spread of peace around us.

Let each one begin on his own. The number of participants will grow beyond measure. This is a necessary task and no one may remain aloof from it.

We must be miserly with our time, in order to use it well, in intense action, love and suffering. There can never be idleness in a Christian life, never boredom.

Peace is needed because it is a personal good of the first order. It is a synthesis of delicate and difficult conditions that must be brought about with skill and sacrifice, like an unstable balance which must be carefully maintained.

We need peace because it is a fragile good, which today in some parts of the world is tormented and shattered. The danger of incalculable ruin threatens even people who are outside of and in opposition to conflict of any sort.

We need peace because, in human political life, defense is usually thought of in terms of weapons, which can also be used for offensive purposes.

Peace is neither weakness, nor foolishness, nor cowardice.

—New Year's message to world leaders at Mass of Peace and address which followed from St. Peter's balcony

A time to keep

by Michael Newman

Timed to perfection

It could not have been better timed. The official document declaring Mission San Diego de Alcala a basilica arrived at the Diocesan Office on Dec. 31, a few hours before the ecumenical midnight service at the Old Mission which set in motion the Bicentennial celebrations for the year.

So Bishop Maher was able to announce at the service, with noticeable joy, the good tidings that the Pope had bestowed the title of basilica on our first church, where so much of California history is centered.

It was purely chance that brought the news on that day. The bishop had made his petition to the papal office when he was in Rome last fall, but although the document and letters were dated Nov. 17, they only reached the diocese on Dec. 31. Father Richard Duncanson, the bishop's secretary, spent much of New Year's Eve translating the Latin document into English, to be read to the public that night. I noticed he was being assisted on the sidelines by a few other Rome-educated priests.

This makes the Mission San Diego de Alcala the 23rd basilica in the United States, and the third in California, after Mission Dolores in San Francisco and Carmel Mission where Father Junipero Serra is buried. There are four major basilicas in Rome and two in Assisi. All others are called "minor" basilicas, with rights and privileges relating to their eminence. Our Old Mission joins such famous shrines as Lourdes and Fatima with this designation.

Not so Bicentennial

Following a camper along the road the other day, I read its bumper sticker: "Guts, guns and God made the U.S. free." A somewhat unfortunate relationship and philosophy.

Tip-off came off

We are not in the forecasting business, except for feeble attempts at prophecy in the tradition of the Church, but it is with a little pleasure that we record "You read it here first." The article in SC of Nov. 27 by Mil Chipp forecast that Cardinal Jan Willebrands would probably be appointed to head the Church in Holland. The appointment was announced by the Vatican just before Christmas.

Now what happens to the Vatican Secretariat for Christian Unity? Cardinal Willebrands is president and has built the office into one of the most effective of the new curial secretariats. Living in Utrecht, Holland, will not be the same as living in Rome where the cardinal has been for the past 15 years, in close relationship with the Pope.

Not so good news

It was not with any pleasure that I read on Dec. 31 the news that the San Diego daily newspapers—Union and Tribune—are revoking their six-year-old ban on X-rated movie ads. The advertising director Richard Tullar said that "changing attitudes" among people now call for the change. He also said some people regarded the ban as a form of censorship.

So now San Diego, like so many cities, will have those porno-style movie ads which have for so long featured in the **Los Angeles Times** and other papers in our area. What a pity when newspapers sink their principles for the sake of dollars. As for being accused of censorship, that's the daily life of a newspaper editor. No newspaper could ever print all the news and views received, so someone has to decide what to leave out. Is that censorship or editing?

The **San Diego Union** recently frowned editorially on the massage parlor business which thrives here as it does elsewhere and indicated that the spread of prostitution through these is something of a scandal. But what about that first page of the classified ads in the same paper daily? It is full of ads from "masseuses" soliciting callers. Is revenue more important than principles?

As though ashamed of their front page of classifieds, they seem to design the paper these days so that it never comes on the front of the section, but on the back of the previous section. Or is that simply the squeeze we all suffer in the newspaper business to get the last ounce out of our newsprint space?

Missionaries and the CIA

Should American missionaries working abroad become agents for the Central Intelligence Agency? The question is relevant in view of disclosures through the hearings in the Capitol that the CIA regards missionaries as a useful source of information and intelligence.

Even if only a few missionaries, of whatever religious belief, work as agents for the CIA, it puts all missionary activity under a cloud of suspicion by the foreign government in whose country they serve the people. Indeed, in some countries, United States citizens have been detained and kept from evangelizing, simply on suspicion of spying.

What it amounts to is this: if you go to preach the Good News of Jesus Christ to the people of other lands, should you also get involved in international politics and spying?

How's the parish activity?

Can you judge a parish by the amount of activity? Well at least it's a yardstick for measuring whether anything is happening. I was struck by the list of volunteers in St. Gabriel's parish—the new one guided by Father Charles Dollen at Poway—noted through the parish Christmas greeting bulletin. No fewer than 20 categories of activity were listed, with the people responsible, covering everything from lectors to youth, from the parish calendar to the parish library. And five eucharistic ministers as well.

We were talking

by Enid Lanyon

Life is an empty book

We were talking...about books and writing and tales of adventure and the facility some people have for absorbing events and drawing purpose and excitement from them, while others find only boredom and lackluster.

Browsing through an art market on New Year's Eve, I came across a stack of well-bound books with good vinyl covers. They were simple and inexpensive, but the workmanship was good and the spine firm. The strong smooth covers carried neither title nor name of author and publisher.

INTRIGUED, I opened one to see what kind of book it was, only to find the pages blank. At first it was puzzling, but then I realized that they were meant to be filled with whatever we might choose to write or draw or paint in them.

As I stood there, stroking the pages and feeling the familiar urge of pleasurable anticipation that the touch of smooth, fresh new paper will always arouse, it struck me that life itself might be a book like this.

Perfectly designed, beautiful in every simple detail, it was a book to be cherished—except that it told no story, offered no illustration. It was an empty shell, its purpose yet unfulfilled. All it offered was potential.

LIFE COMES to us like that—with blank sheets awaiting our imprint, awaiting the story we will make in it. What we write on its pages will determine whether our book will be a work of beauty and value and an inspiration to others or a silent record of unused potential.

Each of us must make of it whatever our talents and inspiration will allow. Some of us, whether from carelessness or lack of appreciation of our capabilities, will write a fair tale—adequate but not as good as we might have done. Some, not recognizing the limit of our talent, will aim too high and grow disheartened and unproductive in time.

Some of us will treat those virgin pages reverently and work them with painstaking attention to detail, filling them with profound and lovely thoughts and deeply absorbed and integrated experience. Perhaps they will not complete all the pages of their book, or fill them as rapidly as others, but what they write or illustrate will be of immense worth and beauty.

WITHOUT A DOUBT, in every book, many of the pages will be spoiled, blotched and smudged and unpleasant to see. But there must also be pages of beauty and remembered joy, pictures of love and happiness, and as we learn from the errors and become more proficient at the task, the good pages will surely out number the poor.

Paradoxically, although we may grow old and tired in the writing, the last pages of our book will often be finer than the first and perhaps even realize our full potential. Nor does it matter if we tear out a few pages and throw them away, out of mind and sight, because they mar the book. As long as the will is there to substitute something better and work a little more carefully, a little more wisely, no harm is done.

Too many pages ripped away will, it is true, weaken the spine and cause our book to fall apart. But, in life, there are always new books. When it seems that one book is completed, we find ourselves faced with another, with new potential, to fill with a different theme, different experiences, a different stage of the journey of life.

BY FAR THE greatest joy in life is to find, when we seem to have irrevocably ruined our book of life, that it has been gently taken from our hands and new, fresh pages opened up before us! What joy it is to learn that as each leaf turns, the next reveals a new chance, a fresh start.

Sometimes a book may be withdrawn from us before we are ready, before we believe it completed, and another volume of blank pages placed in our hands. What to do with it? All our energies are concentrated on that other book on which we worked so hard and lovingly. It seems too much to start again and build from the beginning. But the challenge of all that potential remains and it is too beautiful a book to waste!

It seemed right that I should have found my book on the brink of the New Year. I took it home and vowed to work on it each day of the year—to fill it with things that are beautiful to me, things I cherish. Prayers, memories, thoughts, longings and little capsules of beauty and wonder.

And I hope, as I work to embellish my plain black volume, that I shall form the habit to look for the good and the fine and wonderful in life, to cherish and preserve it, so that fewer pages of my Book of Life will be marred by ugliness and carelessness, and more will stand as witness to reverence and love.

Opinion Forum

More harm than good?

The article "National meet keys on Women Priests" (SC, Dec. 11) is perhaps worthy of some words of caution.

Sister Linda Lutz states that women "have to bring the significance of the place of women in the Church and of ordaining women priests to the highest level of visibility possible."

I do not doubt the fact that the role of women in the Church is an issue to be confronted in today's world, however the means by which we deal with such issues is of major importance.

The Church is not, and has never been an institution which responds rapidly to pressures of the times or fads.

My objection to Sister Lutz's statement is that if the issue is allowed to reach "the highest level of visibility possible", namely that of national television, radio, and newspapers, could it be of more harm to the Church than good?

Would pressure brought upon the Church by the media speed the decisions dealing with this issue, or merely force the Church to move ever more cautiously and slowly?

As Catholics we are called to respect and love our Church and place its welfare above our own in many occasions, and we who are of the body of Christ must do what is best for the other members according to the will of Christ who is the Head.

Tim C. Ferris
St. Francis Seminary
San Diego

Three cheers for Fr. Pomis

"Whoever welcomes one such child..." (SC, Dec. 18) was presented with such child-like simplicity and directness that it was impossible not to feel guilty after reading it.

The human need to feel superior, even at the expense of another human being who may be desperately in need of help, was described eloquently and compellingly by Father John Pomis whose words can give us all a firmer grasp of precisely what it means to be children of God.

As the new year is upon us, let us all remember our Christian accountability and resolve to present ourselves "as bearers of the pastoral message of Jesus Christ as he teaches us in the gospels."

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Three cheers for Father Pomis. He has come to grips with the root cause of our societal ills and shown us all the method of curing them.

E.S. Baker
Lakeside

Gays—'brothers in Christ'

I cannot imagine what letter of mine it was that prompted Paul Newman (SC, Dec. 11) to share with us a myriad of dissected scripture quotations. Frankly, I see next to nothing in his letter which relates to what I wrote on the subject of gay Catholics and the Church.

I cannot deal with scripture quotations lifted out of context, devoid of the spirit of the Word of God. I could direct anyone to Chapter 4 of Matthew and there he or she would find Satan himself quoting scripture. What would it prove? (Incidentally, he neglected to tell us that the story of the rich man ends with Christ declaring that nothing is impossible for God.)

Spare us the slander of St. Paul. Paul was not Divine! Does that discredit everything he wrote? Of course not! Nonetheless we must consider specific references to Paul in the light of their cultural and temporal contexts. The distinction between substance and essence applies to scripture and tradition as well as to the Eucharist.

Spare us the lecture for eighth grade Bible history. No, I do not remember Sodom and Gomorrah. I was not there. I do not know anyone who was there. Scripture scholars cannot even agree if there ever was a place to be, let alone what the "sin" of the two cities was! What is important is that God saved the righteous and just—those who maintained their faith.

When I hear the word "gay" or "homosexual", therefore, my response must not be a long list of scripture quotations which make me feel comfortable. I must respond to a person—a brother or sister in Christ. No matter how hard the world tries it can never keep truth in the tomb.

I close with something Archbishop Fulton Sheen once wrote. I think it speaks far more directly to the issue than you have:

"It is comforting to know that the smallest and most turbid mud-puddle can contain its own picture of the heavens. Let us remember this when we feel inclined to deny all spiritual life to some people in whom, nevertheless, Our Father may perhaps see the image of His face."

Stephen R. Marsden
San Diego

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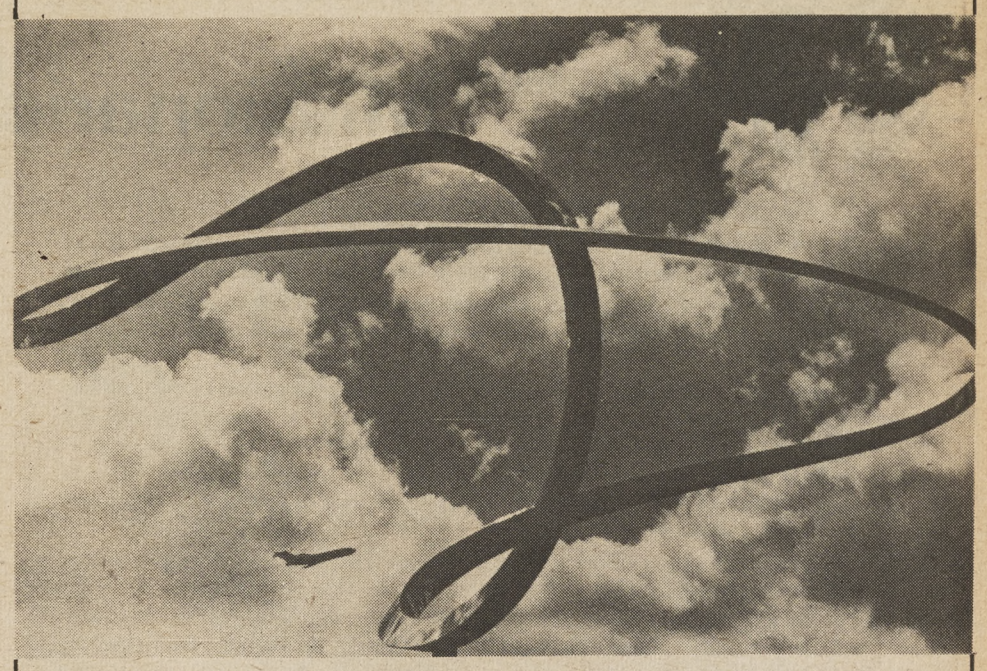


Photo and text by Father Carl J. Pfeifer, SJ

A gleaming monument to progress. The mathematical symbol of "infinity" gracefully sculpted in silvery steel set against the expansive sky celebrates the seemingly unlimited potential of human creativity.

The streaking jet soars up into the open sky, piercing clouds, defying the earth's downward pull...symbolizing the adventurous spirit of humankind ever straining to transcend the limits of finiteness.

Both jet and symbol gracefully speak of the inner restlessness of the human spirit to break through all barriers, to grasp for the infinite. Both are signs of the presence of God's creative spirit within the human heart. "When you send forth your Spirit", sings the Psalmist, "you renew the face of the earth" [Psalm 104:30].

The dramatic modern breakthroughs of human creativity deserve to be celebrated. They are a striking response to God's challenge to create with him a better world for people. They witness to the presence of the Infinite within our finite world.

We can safely look up with pride at what we have done if we look ahead responsibly at what remains to be done...to break through barriers of ignorance, poverty and division and look deep within to discover the source of our drive for the infinite...as St. Augustine did...who prayed: "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

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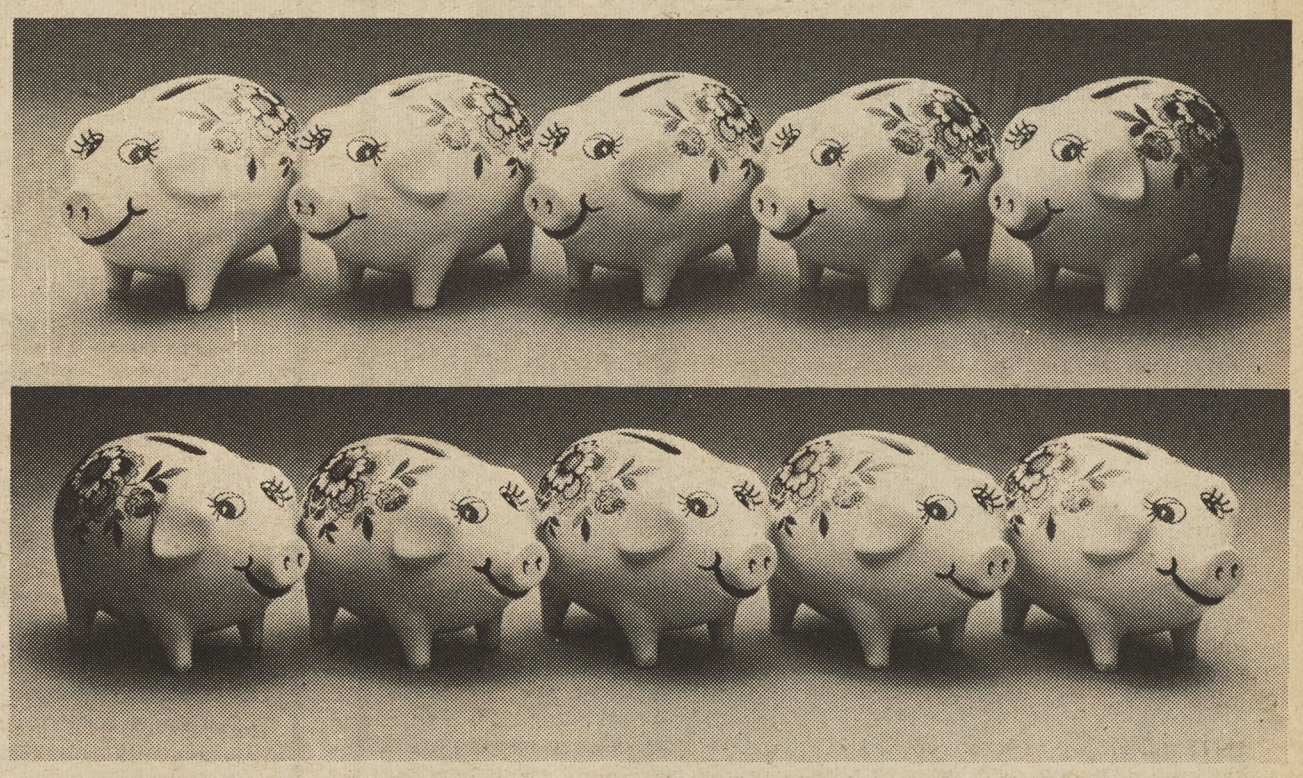
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America's Catholic heritage

Missionaries in colonial times

If there is a "Catholic position" regarding the American system of government, it was stated by Cardinal James Gibbons, in an address at the Catholic University of America:

"If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that important instrument.

"The Constitution is admirably adopted to the growth and expansion of the Catholic religion, and the Catholic religion is admirably adopted to the genius of the Constitution. They fit together like two links in the same chain."

The American experience of government was and is unique. For the first time in human annals, pluralism of religious convictions was not only tolerated, but frozen into practice as an integral part of a peoples' way-of-life.

Today, the glory of the United States is a free Christianity, independent of the secular government and supported by the voluntary adherence of a free people.

As part of the diocesan participation in the Bicentennial observances, the "Southern Cross" will carry weekly columns during 1976 on "America's Catholic Heritage" by Msgr. Francis J. Weber, a noted authority on United States ecclesial history and archivist of the Archdiocese of Los Angeles.

This series is a Catholic affirmation of Charles Eliot Norton's view that "there never was a land that better deserved the love of her people than America, for there never was a mother-country kinder to her children."

By Msgr. Francis J. Weber

The Colonial Period of American Catholicism is usually taken to embrace those years when the immense continent of North America fell within the dominion of the three European colonizing nations.

Those southern borderlands east of the Mississippi remained under Spanish rule until 1819, and those to the west until 1848. The Great Lakes area was under French dominion until the Treaty of Paris in 1763. Another Treaty of Paris 20 years later ended English control along the Atlantic seaboard.

The evangelizers of Colonial America were predominantly members of religious orders and congregations who, with their community of resources and uniformity of training and authority, were in a better position to found and maintain missionary establishments and replenish vacancies as they occurred.

FRANCISCAN activity was evident in the Spanish borderlands (Florida, Georgia, Texas, New Mexico and California), while the Society of Jesus, Capuchins and Seminary priests cared for the French regions of the Saint Lawrence and Great Lakes (from Maine to New York to Wisconsin). Missions along the Atlantic were operated by the Jesuits, Franciscans and Capuchins.

The greatest concentration of missionaries was in the Spanish borderlands, notably New Mexico and Florida, and in those two regions the number of Indian converts was the largest. According to one source, the number of priests martyred in colonial times is 84 (63 Franciscans, 14 Jesuits, three Dominicans, three Seminary priests, and one Sulpician).

Ecclesiastical jurisdiction in the New World can be traced as far back as June 25, 1493, when Pope Alexander VI in his bull **Pius Fidelium** named the first Vicar Apostolic.

ELEVEN YEARS later the Holy See erected the metropolitan province of Hyaguata, but that See was later suppressed, and it was not until 1543, that the first resident prelate, Alonso Manso, arrived in Hispanola.

There was no chaplain with Christopher Columbus on his first voyage, although certain pious souls, worried by the absence of a priest, have tried to invent one.

The Benedictine bishop, Bernard Buil, and several clerical assistants accompanied Columbus on his second trip, however, and offered Holy Mass for the first time in the New World on the Island of Hispanola, Jan. 6, 1494.

THE ANNALS indicate that Father Ramon Pane, a Jeronymite friar, baptized the first native in September, 1496.

The Patronato Real de las Indias was the exercise of patronage on the part of the Kings of Spain in ecclesiastical affairs of the New World and the Philippines. It was the last of several concessions made in the final years of the Moorish Wars and had as its immediate model the patronage over the Church in Granada, granted to Ferdinand V and Isabella by Innocent VIII, in 1483. These privileges were extended to America by Pope Julius III in the papal bull, **Universalis Ecclesiae,** in 1508.

The **Patronato** imposed definite duties as well as rights on the Spanish sovereigns. No cathedral, collegiate or prelatial churches, for instance, were to be founded without formally expressed royal consent. Nor were bishops or other prelates to be named in consistory until their presentation by the king.

NOMINATIONS to lesser ecclesiastical dignities and benefices were made by royal presentation to the ordinaries concerned. Thus the king could and did directly nominate the holders of ecclesiastical positions of all kinds, from archbishops to sacristans.

The natives were directly affected by the provisions of the **Patronato Real** and not always in a manner conducive to their spiritual betterment. Abuses by certain Spanish officials, in turn, brought on the fiery denunciations of such men as Bartolome de las Casas and resulted in Pope Paul III's declaration that:

"...the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty, and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and of no effect."

TWO FACTORS stand out as important considerations on the brink of discovery, both of which are vitally important for a true perspective of Spain's ultimate contribution. At the dawn of colonization and for a century thereafter, Spain was a nation more united in its religious faith than in any other way.

And in no country was the State's control over the Church so complete. This exceedingly close union of Church and State eventually proved to be the greatest strength and the predominant weakness of Catholicism in Spanish America.

Lord

for your faithful people life is changed, not ended.

Preface — Requiem Mass



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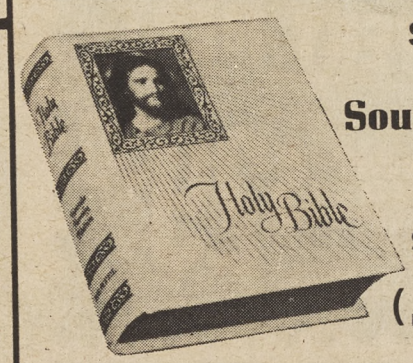
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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: Old Testament Historical Writing in Exile

Putting the Bible Together

A sense of history is the essence of prophetic inspiration

By Father John J. Castelot, SS

Each of the traditions incorporated into the Law, or Pentateuch, has its own distinctive flavor, vocabulary, style, theological viewpoint. The teaching of Moses and the circumstances surrounding it, especially the Exodus, became the central data of Hebrew tradition. But that tradition was preserved and developed by no single authoritative body.

It was shaped by four main influences, of which we have already seen two: the Yahwist and the Elohist. At the base of all of them are the same historical events, the same fundamental teachings—much as at the base of our four Gospels are the historical events of Jesus' life and the truths he taught. The four traditions represent four providentially guided interpretations of the fundamental facts, the basic teachings.

THE BOOK OF Dueteronomy contains one such interpretation. It sees the past in terms of God's love and man's response, in terms of worship in one official sanctuary, in terms of prosperity and disaster as dependent on the nature of man's response to God's covenant love. This particular point of view is a typically prophetic one.

It reflects the same penetrating sense of history which is of the essence of prophetic inspiration. And, as Providence would have it, the early historical books of the Bible were written by men imbued with this spirit; hence the name Dueteronomic history.

After the fall of Samaria in 722 all of the data necessary for the early past of this history were gathered together in Jerusalem. There were the now ancient biographies of David and Solomon, the Elijah and Elisha cycles, the official archives of Samaria and Jerusalem, the traditional accounts of the Exodus, of the conquest of Canaan, of the work of Joshua, the Judges, Samuel.

THE DEUTERONOMIC editors found the atmosphere of the reign of Josiah (640-609) very favorable for putting together a coherent and meaningful history based on this precious raw material. It was not, however, simply a matter of recording names and dates and places and events, but of interpreting the cold facts of Israel's past from their own special point of view—from God's point of view, really.

In this way the four books which are known as the Early or Former Prophets eventually came into being: Joshua, Judges, Samuel, and Kings.

This history was completed and edited sometime during the Exile. It was, in effect, a national examination of conscience. Why were they exiled far from home, defeated, humiliated, subjugated, their homeland devastated, the Temple a heap of smoking rubble? The answer lay in their history, and from the deuteronomic point of view that history was a dismal record of consistent infidelity to the terms of the Covenant. This was their principle of interpretation, their judgment on their people.

THE LAST OF the four traditions was the Priestly tradition, so called because it was given its final form by a "school" of priest during the Exile. To them we own the overall arrangement of the Pentateuch and some of its more important pages. The whole book of Leviticus, half of Exodus, two-thirds of Numbers, and about a fifth of Genesis, including the familiar account of creation in the very first chapter, are the work of the Priestly School.

Space does not premit an adequate study of this work, but we can take a look at a representative sample: the creation story in Genesis 1:1, 2:4a. It displays many of the traits so characteristic of these writings.

Its sublime majesty reveals and exalted notion of the all-holy transcendent God, who has simply to speak to bring things into being. All creatures, animate and inanimate, come from Him, but He is infinitely far above them. How different this account is from the one in the following verses (from the earlier Yahwist tradition), in which God is portrayed as a gardener, a sculptor, a surgeon, even a tailor, walking with His creatures and conversing familiarly with them!

IT WAS once the fashion to see in this account all sorts of irreconcilable conflicts with the natural sciences. But it is quite generally recognized now that the members of the Priestly School were, first and foremost, theologians, not scientists. Their purpose was not to give an eye-witness account of creation (an impossibility to begin with), but to teach religious truth.

They went about their task in characteristic fashion. They had a knack for classifying, systematizing, codifying. Their scholarly bent led them to present truth in a coldly logical, orderly way, with little or no appeal to the imagination or emotions.

The author made a neat little outline of two columns, so arranged that the items in the first column (the first three days of creation) would correspond with those in the second (the last three days). Thus the creation of light on the first day matches the creation of the heavenly bodies on the fourth.

IN OTHER words, he was concerned with an orderly, systematic presentation rather than with the actual, scientific, sequence of events. Outlines like this are easy to remember, and he wanted his readers to remember the lessons he strove to teach.

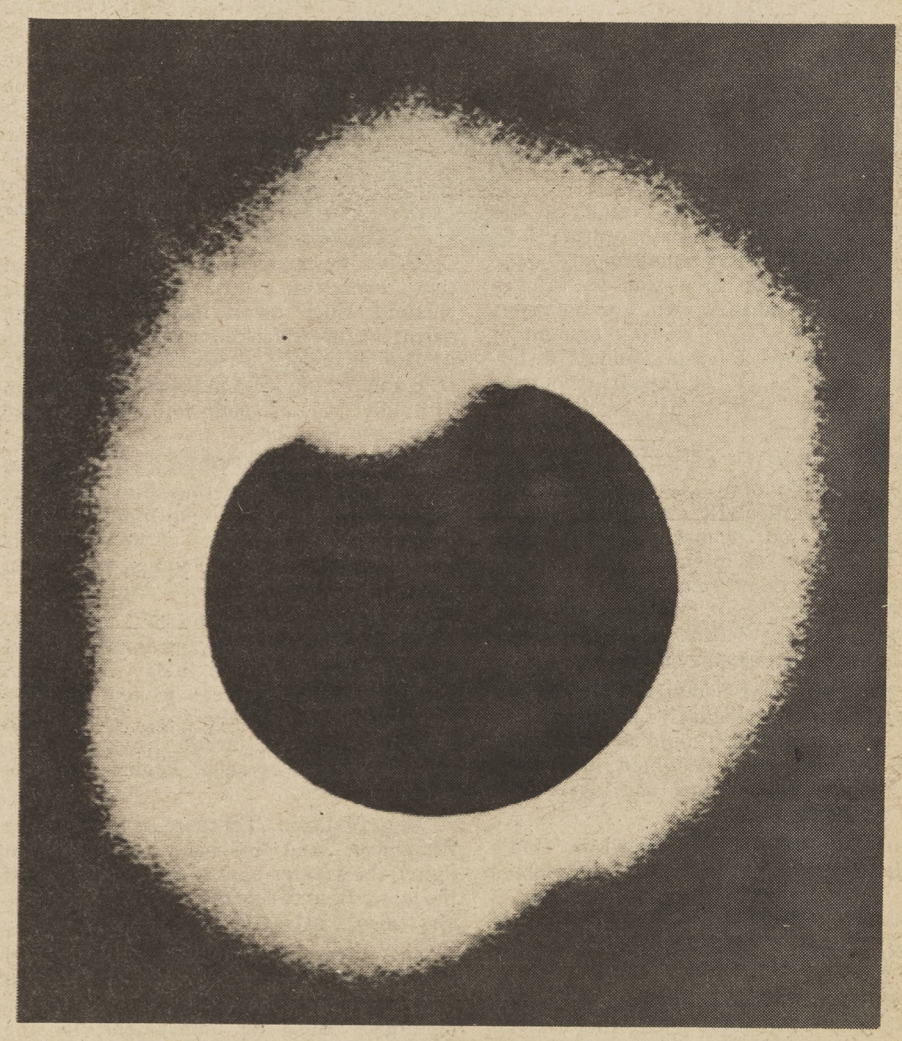
Those lessons were especially important during the exile, when the people were living in the licentious pagan civilization of Babylon. They had to be reminded that there is one true God, that He existed from all eternity, and that He alone is responsible for everything that exists.

Even the heavenly bodies which the Babylonians worshiped as gods were His creatures. It was important, too, under the circumstances, to underscore the sacredness of sexuality, to reaffirm the age-old truth that women, equally with man, came from God, and that their union with each other is by divine design. An especially Priestly note is the emphasis on the holiness of the Sabbath, when even God rested from His work.

Just these few verses illustrate something of the mentality, the aims, the techniques of the men who fashioned the last of the four great traditions which make up the Pentateuch, the Law, and edited all four to form one grand opus.



ISAIAH AND THE SERAPHIM—This painting in acrylics by Massachusetts artist, Diana Crombie, depicts Isaiah receiving the cleansing touch of the seraphim. The abyss between God's holiness and man's sin so overwhelmed the prophet that only the purifying coal of the angel could prepare him for acceptance of his call.—NC photo



WONDER AND AWE—"Even the heavenly bodies which the Babylonians worshiped as gods were his creatures." From the article by Father John J. Castelot. One of the longest solar eclipses in history is viewed from a telescope at Lake Rudolf, Kenya, in 1973. For the Israelites, even the sun, a god for some peoples, was merely a creature of their one God.—NC photo

This week In Insight

THIS WEEK IN INSIGHTS we continue the study of the prophetic writings with particular reference to Deuteronomy. The theme article discusses the way in which the Bible was put together during the Exile.

NEXT WEEK the books of Baruch, Lamentations, Proverbs and Sirach will be featured, tracing the heartbreaking situation which followed the destruction of Jerusalem and introducing the Wisdom literature of Israel.

In preparation, read the books of Baruch, Lamentations, Proverbs and Sirach.



THE MAJESTY AND POWER OF YAHWEH—"Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small children, they delighted in proving that 'my father is bigger and better than your father.' " From article by Father Paul Palmer. God creates the darkness and the light in Michelangelo's painting from the Sistine Chapel in Vatican City. The symbol of a powerful God is part of the creation story.—NC photo

Let us Make Man

Man is the best image of God and maybe one 'Bible' many will read

By Father Paul Palmer

How old is the universe? If you consult the dateline of a newspaper in Tel Aviv you will learn that the religious Jew lives in the year 5735 from the first day of creation. If you consult the modern scientist he will talk in the language of light years that staggers the mind.

It was not until the period of the Babylonian exile in the sixth century B.C. that the Israelites were challenged by the creation stories in circulation to write a creation history of their own. The history is known as the "P" of Priestly account of creation (Genesis 1:1-2:4a), and is distinguished from the "Y" or Yahwist account of the story of the first man, written four centuries earlier.

UNTIL THESE two accounts were written under the inspiration of God, the Israelites were not particularly interested in a transcendant God, the maker of the universe and the Father of all men. Enough that Yahweh was their God and they were Yahweh's sons; more than enough that Yahweh was the Husband of Israel and Israel Yahweh's chosen bride.

Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small children, they delighted in proving that "my father is bigger and better than your father."

But now they were to learn from God's revelation through the Law and the Prophets that Yahweh was not only the God of Abraham but the only God, that Yahweh had made a covenant not only with Israel but with all men.

MOST IMPORTANT they would learn that unlike the Babylonian gods who evolved from the chaotic waters, their God has no beginning, that He simply Is, that Elohim is present before the heavens and the earth are created by Him, that the Spirit of God is over the waters of chaos to prepare for the first day of God's work week which will set the pattern for man's week of work before his rest on the Sabbath.

The "school" of priests who fashioned the stanzas of the opening hymn of creation were no more scientific than their Babylonian counterparts. But they had the inspired good sense not to confuse the world with their God, not to people the sun and the moon and the stars with gods to be worshipped by man.

Unlike the modern astronomer who is at times overawed by the galaxies and star clusters which dwarf man and his little earth, the priestly account of creation, for all its lack of science, is wise in keeping God, man and the universe in proper perspective. The universe was made for man and man was made for God.

THE "P" ACCOUNT gets off to a good scientific start when it has God say: "Let there be light," for without light there can be no life. But the "light" of the first day is not the exploding and expanding universe of light that we associate with the stars.

The lights described by "P" are simply the lighting fixtures for the home of man, who is to arrive on the sixth day. They are to be signs in the heavens to tell man the seasons of the year, the days of the month and the hour of the day which, for purposes of religious observance, begins with the evening before.

"And God said, 'Let there be lights in the firmament...And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also' " (1:14-16).

This reference to the stars, by way of afterthought, has to be the understatement of all literature. For the astronomer it is a legitimate cause for amusement; for the astrologer a form of blasphemy. But the the Hebrew Psalmist the afterthought kept things in divine and human perspective:

> When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?
>
> Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the work of thy hands; thou hast put all things under his feet...O Lord, our Lord, how majestic is thy name in all the earth!" (Psalm 8:3-9)

THE QUESTION asked by the Psalmist is rhetorical. It presupposes the crowning achievement of God as Creator, the work of the sixth day: "Then God said, 'Let us make man in our image, after our likeness...So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it' " (1:26-28).

The book of Genesis with the opening hymn of creation is still a closed book to many people. But God did not limit his revelation to the pages of a book. Made to the image of God, man is the best revelation of God; and the Man Jesus, God's only-begotten Son, the Second Adam, is the most perfect revelation of the Father.

Today, the Christian man and the Christian woman will be the only bible that the vast majority of people will ever read. God grant that we be worth the reading!

OLD TESTAMENT:

HISTORICAL WRITING IN EXILE

Questions and Discussion Points

1. In The Book of Genesis, read Chapter 1, and continue reading through Chapter 2, verse 4a.

2. In The Book of Genesis, read Chapter 2, verses 4b through 25.

3. Discuss the statement: "...it is quite generally recognized now that the members of the Priestly School were, first and foremost, theologians, not scientists.

4. Do you feel that there is a parallel between the time of the Priestly authors and the age in which we live? Does the systematic presentation or fundamental facts and basic Scriptural teachings have value in our present society? Discuss.

5. Why is knowledge of the history of religion valuable? Discuss.

6. How can we develop, as individuals, more fully by examining our personal history?

7. Discuss the statement: Somehow when there is conflict we seek to clarify where we are going by recalling where we have been.

8. Discuss the statement: "Today, the Christian man and the Christian woman will be the only bible that the vast majority of people will ever read. God grant that we be worth the reading! What are the implications of this statement?

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

Major Bicentennial event

'Ring Out Freedom' is the theme for 1976 Congress

This year's Congress, at the Charles C. Dail Concourse in San Diego, promises to be one of the finest and certainly the most ambitious we've ever offered. In addition to being our eleventh annual Religious Education Congress, it will be the occasion of the most significant Diocesan Bicentennial Program and the conclusion of the formal process of the Synod.

All of this is expressed in our theme of "Ring out Freedom" which keynotes our week-end study and celebration of the Christian and American principles of liberty, justice and peace.

OUR KEYNOTE speaker will be Father Bryan Hehir, associate secretary of the Office on International Justice and Peace. His address will be delivered at 1:00 p.m. on Friday, Feb. 6, an additional day for us all this year. He will likewise offer a workshop that afternoon and preach the homily at the Bicentennial Mass that evening, which is described in another article inside.

Other notable speakers include Dr. Michael Cavanagh and Father John Tickle, well known to those who have attended congresses elsewhere; Father Eugene Maly, noted Scripture scholar; and Father Joseph Champlin, especially known for his pastoral expertise and most recently in the area of the New Rite of Penance.

Three Eucharistic Celebrations highlight the week-end, with very special observances on Friday and Sunday.

Friday, Feb. 6, at 8:00 p.m. a specially planned Bicentennial Mass will be celebrated, featuring a choir of nearly 500. This is open to the public, and we hope to fill the Golden Hall with nearly 5,000; hoping, especially, that you will be among them.

THE CLOSING Mass of the Congress on Sunday, Feb. 8, at 4:30 p.m. will be the closing Mass of our Diocesan Synod process. Again, we hope that you will help to swell the crowd in attendance to 5,000. Further articles on both Masses are featured inside.

On Saturday, there will be one general Eucharistic Liturgy at 4:30 p.m., at which both our bishops will lead the concelebration. The small group Liturgies this year will be Penance Liturgies, featuring the New Rite of Penance.

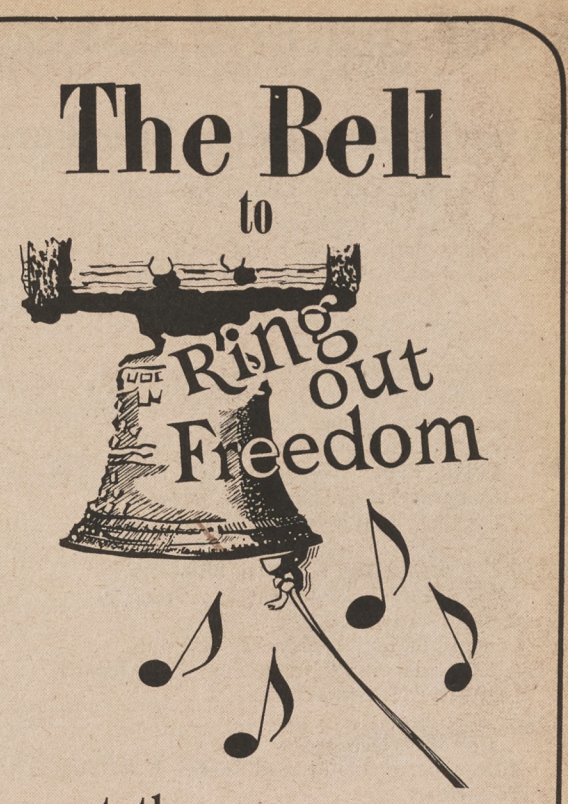
Once again, the conveniently located U.S. Grant Hotel, 326 Broadway, San Diego 92101, will be our headquarters. Information regarding special room rates there and other housing opportunities is noted inside. Parishes desiring to have a hospitality room there can also avail themselves of the special rate by identifying themselves as attending the Congress.

ALL THAT is worth far more than the modest registration fees we must require. We offer four plans this year. By popular request, a one-day registration will be accepted for $6.00 either by mail or at the Charles C. Dail Concourse, our Congress site. Registration for the full three-day Congress at the Concourse will be $15.00.

We recommend pre-registering before the Jan. 23 deadline, however, to avail yourself of the special rate of $12.00 and prevent disappointment in your selection of workshops, which will be filled on a first-come, first-served, basis. Finally, admission to **individual** general addresses or workshops can be obtained **at the Concourse only,** on a space available basis, for a $2.50 registration fee.

Please do not place this copy aside until you have made your choices of workshops and mailed in the blank on the last page. Remember, remittance must accompany your registration.

And mark your calendar now to share in as much of this Bicentennial Religious Education Congress and Synod closing as possible.



Apostolic delegate to head Synod celebration at Congress

The closing Mass of the Congress will be the occasion of the closing of the present process of our Diocesan Synod and the commencement of the Church renewal it called for.

In this celebration grateful recognition will be given to all who participated in the Synod, especially those serving on its 14 commissions.

We are pleased and proud that Archbishop Jean Jadot, the Apostolic Delegate of the Holy Father to the United States has accepted Bishop Maher's invitation to be the principal concelebrant of this Mass. Archbishop Jadot will deliver a brief address before the conclusion of the Mass.

AS CONVENER of the Synod and Bishop of the Diocese of San Diego, Bishop Maher will deliver the homily delineating the accomplishments and results of the Synod and sharing with us the directions it has indicated for our diocese.

Special liturgical and musical preparations are being conducted by the Diocesan Liturgy and Prayer Commission. A procession of banners representing the 14 Synod commissions will begin the celebration together with a new Mass rendition written and directed by Father Nick Reveles.

PRACTICE and use of that music should currently be underway in the parishes, and musical groups and singers from throughout the diocese will form a support group for congregational singing. Even the chasubles and stoles in use during the Congress week-end are being specially designed by Mrs. Margaret Wehe.

Father Phillip Straling, executive secretary of the Diocesan Synod, indicates that the bi-cultural and bi-lingual heritage of the diocese will be highlighted in this celebration by special readings and hymns.

THIS SYNOD celebration



Archbishop Jadot

promises to be an apt conclusion to this year's Bicentennial Congress by calling all in the diocese together to gratefully and prayerfully commemorate the progress of Church renewal begun in the diocese four years ago and to witness to their resolve to share in its future.

With all that preparation, we hope that every priest who possibly can will join with Archbishop Jadot and Bishops Maher and Chavez in this concelebrated Mass.

Further, we hope that leadership groups in the parishes will co-operate in planning and arranging for the transportation of a capacity assembly to participate in this Celebration.

ESPECIALLY, we hope that each reader will plan now to be in the Golden Hall of the Charles C. Dail Concourse for the Synod Mass (concluding the Bicentennial Religious Education Congress) on Sunday, Feb. 8, at 4:30 p.m.

All priests in the diocese are invited to concelebrate and should assemble at 4:15 in the corridor upstairs of the Concourse lobby, with alb and red (or white) stole.

Diocesan Office
for Apostolic Ministry/Alcala Park



My dear brothers and sisters in Christ,

This year's Religious Education Congress on February 6, 7 and 8, 1976, at the Charles C. Dail Concourse in San Diego is a very special one, and I ask that everyone who possibly can try to take some part in it.

In addition to studying such great Christian and American values as liberty, justice and peace under our title of "Ring Out Freedom," the Congress will feature a grand Bicentennial Mass on Friday evening and the Synod Closing Mass on Sunday afternoon.

A wide variety of Church and civic leaders and a marvelous choir have been invited to participate in the Bicentennial Mass, and I have invited Archbishop Jean Jadot, the Apostolic Delegate to the United States, to be principal concelebrant of the Synod Closing Mass.

Many first class speakers will offer a variety of presentations during the weekend, beginning with the keynote address by Fr. Bryan Hehir. I encourage the cancellation or postponement of classes or other programs then so that many of our educators and others can attend. Perhaps the parishes can help to sponsor them.

I hope that every priest and parishioner who possibly can will participate in the Masses each day that weekend. Perhaps busses and car pools can be arranged.

Bishop Chavez and I will both be there each of the three days, and we hope to see you at this Diocesan Bicentennial Religious Education Congress.

Sincerely in Christ

+Leo T. Maher

+Leo T. Maher
Bishop of San Diego

Time schedule

FRIDAY, FEBRUARY 6, 1976

12:00-1:00	Registration Opens Pre-registrants pick up programs Visit Exhibits
1:00-2:00	Keynote Address - Rev. Bryan Hehir
2:00-2:30	Visit Exhibits
2:30-3:30	Session 1
3:30-4:00	Visit Exhibits
4:00-5:00	Session 2
5:00	Dinner Break Visit Exhibits
6:45-7:30	Marine Band Presentation
8:00	Bicentennial Mass Principal Concelebrant: Bishop Leo T. Maher

SATURDAY, FEBRUARY 7

8:00-9:00	Registration Opens Pre-registrants pick up programs Visit Exhibits
9:00-10:00	General Assembly - Dr. Michael Cavanagh
10:00-10:30	Visit Exhibits
10:30-11:45	Session 3
11:45-1:00	Lunch Break Visit Exhibits
1:00-2:00	Penance Liturgies
2:00-2:45	Visit Exhibits
2:45-4:00	Session 4
4:00-4:30	Visit Exhibits
4:30	Mass: Principal Concelebrants: Bishop Leo T. Maher, Bishop Gilbert Chavez Homilist: Rev. Frank Ponce

SUNDAY, FEBRUARY 8

8:00-9:00	Registration Opens Pre-registrants pick up programs Visit Exhibits
9:00-10:00	General Assembly - Rev. Eugene Maly
10:00-10:30	Visit Exhibits
10:30-11:45	Session 5
11:45-1:00	Lunch Break Visit Exhibits
1:00-2:00	General Assembly - Rev. John Tickle
2:00-2:45	Visit Exhibits
2:45-4:00	Session 6
4:30	Closing Synod Mass Principal Concelebrant: Archbishop Jean Jadot, Apostolic Delegate

CCD Office,
Diocesan Office,
Alcala Park, San Diego, CA 92110

Four general assembly speakers; Fr. Hehir to keynote Congress

General Assembly Speakers

FRIDAY, FEBRUARY 6, 1:00 to 2:00 p.m.

Title: Ring Out Freedom
Speaker: Father Bryan Hehir
Concurrent Spanish General Assembly:
Title: Justicia y Libertad Para Todos
Speaker: P. Jesus Garcia

SATURDAY, FEBRUARY 7, 9:00 to 10:00 a.m.

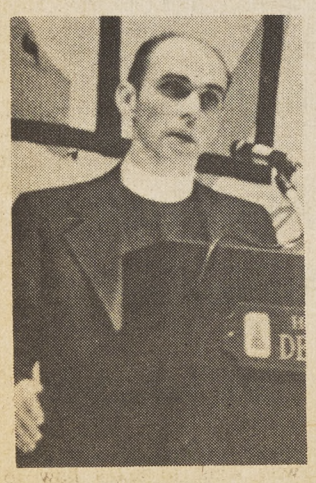
Title: Justice: What Do We Own Others?
Speaker: Dr. Michael Cavanagh
Concurrent Spanish General Assembly:
Title: Papel Historico del Pueblo en la Construccion de Una Nueva Sociedad
Speaker: P. Manuel Velazquez

SUNDAY, FEBRUARY 8, 9:00 to 10:00 a.m.

Title: The Biblical Foundation of Freedom
Speaker: Father Eugene H. Maly
Concurrent Spanish General Assembly:
Title: Justicia y Libertad Para Todos (cont.)
Speaker: P. Jesus Garcia

1:00 to 2:00 p.m.

Title: Liberty, Justice and Peace—It All Begins in Your Heart
Speaker: Father John Tickle
Concurrent Spanish General Assembly:
Title: Papel Historico del Pueblo en la Construccion de una Nueva Sociedad (cont.)
Speaker: P. Manuel Velazquez



REV. BRYAN HEHIR
Keynote Address — Friday 1:00 to 2:00

Liberty, justice and peace; these are important values to all of us as Christians and as Americans. These are, further, ideals toward which we must strive in order to be truly free. In his keynote address, "Ring Out Freedom", Father Hehir will consider these values and ideals and set the tone for our weekend.



freedom to reject the God of freedom. In the New Testament, faith in Jesus Christ is shown to involve a radical freedom which is more basic than secular freedom and is a presupposition for it.

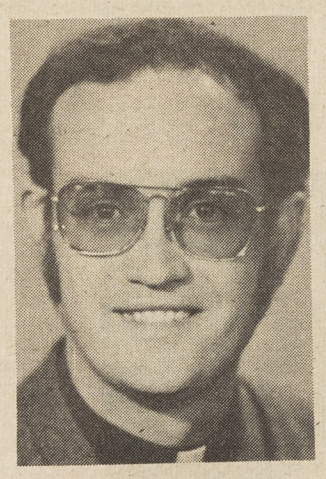


DR. MICHAEL CAVANAGH
General Assembly — Saturday, 9:00 to 10:00

In his address, "Justice: What Do We Owe Others?", Dr. Cavanagh will discuss the treatment of interpersonal justice (in contrast to social justice). He will tell about practical implications with regard to everyday relationships with our fellow man.

REV. EUGENE H. MALY
General Assembly — Sunday, 9:00 to 10:00 a.m.

In his address, "The Biblical Foundation of Freedom", Father Maly will examine how, in the Old Testament, human actions are determined, not by the mythical actions of the pagan gods, but by a free human response to a historically revealing God. The freedom is such that it involves the



REV. JOHN TICKLE
General Assembly — Sunday, 1:00 to 2:00 p.m.

In his address, "Liberty, Justice and Peace—It All Begins In Your Heart", Father Tickle explains that Jesus revolutionized the world by challenging each person to change his heart and love. The world will be great when each of us becomes convinced that we can be great lovers of mankind.

SHARON ANDERSON
SHIRLEY VASQUEZ
[Workshop 4-B — Saturday, 2:45 to 4:00]

Mrs. Anderson has taught religious education classes from preschool through junior high level. She is currently a teacher at Wesley Young Children's School. She holds a BA in education and has done graduate studies in education psychology.

Mrs. Vasquez is the Religious Education Coordinator at Blessed Sacrament Parish in



San Diego. She has been involved with religious education for 14 years as a teacher from primary through junior high levels. She has been involved with "Fun and Faith" workshop for four years, with Mrs. Anderson.

The objective of the "Fun and Faith" program is to design interesting, varied and valuable activities around a theme in preparation for the celebration of a meaningful Liturgy. At the 1975 CCD Congress, their theme was "Tell Me the Stories of Jesus". This year, the workshop theme will be "Tell Me More Stories of Jesus" at which the participants will be asked to take part at a grade level kindergarten through Junior High experiencing craftwork, stories, games and community.

P. LUIS BERNAL
[Liturgia Penitencial, Sabado — 1:00 to 2:00]

P. Luis Bernal es miembro del personal del Centro Padre Hidalgo Curso sus estudios en Columbia, America del Sur. Adquirio su Maestria en Filosofia en el Seminario Saleciano, Turin, Italia. Maestria en Teologia en la Universidad Gregoriana, Roma. Fue profesor de Teologia en el Seminario Saleciano en Bogota, Colombia. Es bien conocido por su entrega al servicio de la comunidad hispana.

Exposicion de los conceptos actuales sobre el pecado y la Reconciliacion con Dios y la Iglesia. Celebracion liturgica comunitaria de reconciliacion, segun el Nuevo Rito.

DR. MICHAEL E. CAVANAGH
[Workshops 2-C — Friday, 4:00 to 5:00; 4-E — Saturday, 2:45 to 4:00]

Dr. Cavanagh is a clinical psychologist in private practice; he is also an associate professor of psychology at the University of San Francisco. He has an M.A. and a Ph.D. from the University of Ottawa in Canada. He contributes a bi-monthly column to **The Monitor,** San Francisco; **The Catholic Voice,** Oakland; and **The Observer,** Monterey. He has been a speaker at CCD Congresses, and has had many tapes distributed through Tapette Corp. and NCR Tapes.

In Workshop 2-C on Fri., "The Priest as Agent of Christian Liberty," Dr. Cavanagh will tell us how the priest's effectiveness as a Christian liberator depends upon his view of himself, his perception of the role of a priest; how well he "keeps current" with contemporary thought; and his willingness to take a stand on important issues.

In Workshop 4-E on Sat., "The Psychology of Christian Liberation", Dr. Cavanagh contends that the essence of Christian Liberation is becoming free to love, to anger and to ask for the things we need; to be assertive, and to take risks. These psychological freedoms are discussed within a Christian context with numerous practical implications.



REV. JOSEPH CHAMPLIN
[Workshops 1-A Friday 2:30 to 3:30;] 2-E, Friday 4:00 to 5:00; 3-D, Saturday 10:30-11:45]

Father Champlin is Pastor of Holy Family Church in Fulton, New York. He is a graduate of Phillips Academy in Andover, Mass., and studied at Yale University and Notre Dame Univ. In 1968, he was appointed Associate Director, Secretariat, Bishop's Committee on the Liturgy, Washington, D.C., and was named Honorary Prelate by Pope Paul VI in 1974. He has authored numerous articles and several pamphlets on the liturgy, pastoral theology, love and marriage in addition to six books in publication, including **Don't You Really Love Me?,** Ave Maria Press—over 200,000 copies sold. Several of his books have been published in Spain, England, and Australia. Over 75 diocesan papers of the National Catholic News Service carry his weekly syndicated column, **Know Your Faith;** an adult education series since 1969. A featured speaker on a CBS television show and on an NBC Guidelines radio series, he has authored and narrated a cassette series, **Learning About the Liturgy.**

In workshop 1-A on Fri., "Role of the Priest in Parish Liturgy," designed especially for priests or others (deacons, ministers of communion, lectors, etc.) who serve in presidential roles at parish liturgies, Father Champlin will outline a number of inner and outer qualities needed by the model celebrant and leader of worship.

Workshop 2-E on Fri., "Parish Team Work and Liturgy Planning," follows the five models of the Church as outlined by Father Avery Dulles in his book by that name. Father Champlin, relying on his own pastoral experiences and the efforts of others around the country, will sketch five models of the parish and give some theological and pastoral principles to help make these models a reality on the local level.

In workshop 3-D on Sat., "The New Rite of Reconciliation," Father Champlin will outline the theological and pastoral highlights of the new rite of penance, describe a room of reconciliation in his parish and how it has been received, then give practical guidelines for introducing the new rite.



DOROTHY CLARK
[Workshop 5-C, Sunday 10:30-11:45]

Mrs. Clark has been a Director of Special Education at Walnut Creek Presbyterian Church for 10 years. She is currently a consultant for David C. Cook Publishing Company, lecturing and conducting workshops for parents' groups and churches large and small throughout the United States. She has written several books, including **Look at Me Please Look at Me** and **Teach Me Please Teach Me.**

"See, Touch, and Feel Ways to Share Jesus" is to bring the reality of Jesus Christ off the Sunday shelf and into the daily fabric of each student's life, regardless of his mental capability. The teaching method used is a simple one. Starting with something the student can see, touch, or feel—an experience or object he is familiar with—and then relating to a Bible truth, he is helped to apply it to his everyday life experience.

PAUL CULTON
[Workshop 4-D, Saturday 2:45-4:00]

Mr. Culton, from Huntington

500-voice choir expected for Congress Bicentennial Mass

The Marine Band, banner-carrying groups from diocesan organizations and schools, inter-demoninational religious and inter-county civic representatives, troops of Scouts, a choir of nearly 500 and an overflow congregation are expected for the special Bicentennial Mass being planned for Friday, February 6, beginning at 7:15 p.m. in the Golden Hall of the Charles C. Dail Concourse in San Diego, during this year's Congress.

At 7:15 p.m., groups from diocesan organizations and schools and Scout troops are invited to begin processing into the Golden Hall while the Marine Band plays a salute to our nation's 200 years.

At 8:00 p.m. a choir of nearly 500 of our parishes' best choral singers assembled and directed by the head of our Diocesan Music Commission, Fr. John Wagner, will welcome the Liturgical procession of the Mass with a program of music selected from American composers from colonial times until now.

PRINCIPAL concelebrant of the Mass is scheduled to be our own Bishop Maher, together with Bishop Chavez, and every priest in the diocese who can possibly make himself available to concelebrate this Liturgy is encouraged to do so.

The story seems to suggest a twofold message. First, please calendar this event as **the** highlight of the diocese's bicentennial celebration and plan to be in attendance. As the bishop has suggested, perhaps even bus and car-pool transportation can be arranged to facilitate attendance at this celebration. Second, come as early as you can to ensure admission and seating for the event.

FULL Congress registrants are encouraged to arrive prior to the 7:15 procession, when priority seating will be made available to them.

Priests who can attend and concelebrate this Liturgy are asked to assemble with alb and red (or white) stole in the corridor upstairs of the main lobby of the Concourse at 7:00 p.m.

Housing for out-of-towners

Again this year, as a service for those who will be coming from the northern and valley counties, we have a committee, chaired by Sr. Eleanor McNally, which will research courtesy housing in rectories, convents and private homes, as well as low cost hotels and motels.

If you have extra space in your home, and could accomodate those coming from a distance to attend the Congress, contact Sister Eleanor. If you need a place to stay overnight, she will give you the information she has on places available.

Special rates at the U.S. Grant Hotel, Congress headquarters hotel, are $18.00 single or $23.00 double, and may be obtained by informing them that you are attending the Congress. Reservations at the Grant or any of the hotels/motels listed by Sr. Eleanor should be made directly with such lodgings. For housing information contact:

Sr. Eleanor McNally
285 Moss, Apt. 107
Chula Vista, CA 92011
(714) 427-9233

For accomodations at the Congress headquarters hotel, contact:

U.S. Grant Hotel
326 Broadway
San Diego, CA 92101
(714) 232-3121

HOSPEDAJE

Si necesita hospedaje durante los dias del congreso, favor de comunicarse directamente con:

El Senor Roberto Lobato
3746 Acacia Street
San Diego, CA 92113
Telefono 264-7537

Priests, Religious and laity comprise workshop speakers

Beach, California, is chairman of the Hearing Impaired Program of Golden West College. He has degrees from Minnesota Bible College, University of Nebraska, and California State University/Northridge. He is author of "A Vocabulary Guide for Parents of Preschool Deaf Children," and various articles in professional publications. Mr. Culton has been involved with many organizations concerned with the deaf and the handicapped.

In his workshop, "Lesson Planning for Deaf Students: Teaching Techniques", Mr. Culton will explain how to ascertain the language level and communication preference of deaf people; how to assess the educational backgrounds of deaf people; how to accommodate wide differences within the same class; how to plan the lesson; how to deliver the lesson; and use of media.



DOLORES CURRAN
[Workshops 4-J, Saturday 2:45-4:00; 6-C, Sunday 2:45-4:00]

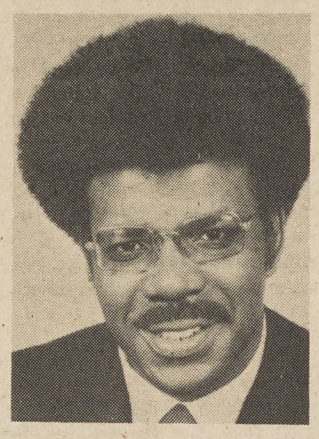
Mrs. Curran comes to this Congress with an extensive background in catechetics. She has taught catechetics for 10 years; she has also acted as consultant on parent education for parishes and dioceses, and has been a lecturer at several religious education congresses. She has freelanced as a writer for many years, specializing in education, social action and parent education. She has books, filmstrips and tapes to her credit, as well as a column, "Talks with Parents", which appears in diocesan papers going into over a million Catholic homes.

Workshop 4-J on Sat., "Catholic Parents: Time to Shed the Cocoon", is a basic motivational talk for Catholic parents — what prevents them from being comfortable in their role as primary religious educators; how to overcome these barriers; learning to pray and celebrate as a family; unravelling the threads of the cocoon and beginning to experience flight.

In Workshop 6-C on Sun., "Where are the Catholic Fathers?", Mrs. Curran will ask such questions as: Why has religion become Mom's job? How can we help Catholic dads become comfortable in their role as primary religious educators? How does sharing religious parenthood enrich marriages?

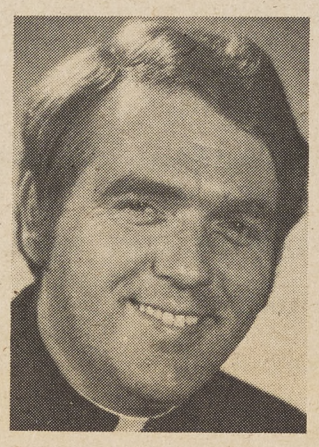
BROTHER JOSEPH DAVIS
[Workshop 1-H, Friday 2:30-3:30; repeated in 5-J Sunday 10:30-11:45]

Brother Joseph Davis is presently the Executive Director, National Office for Black Catholics. His religious education involvement has included various forms of leadership training, especially with high school and



college students. He has conducted workshops in the Black Cultural Experience for adults, has served as a member of the Board of Directors of the National Catholic Conference in Interracial Justice-Catholic Commission on Urban Ministry, and has written a monthly column for the **National Catholic Reporter.**

"Religious Education in the Black Community" explores the specific factors which must underly a successful religious education program for blacks, and some possible content/methodology in a black religious education program.

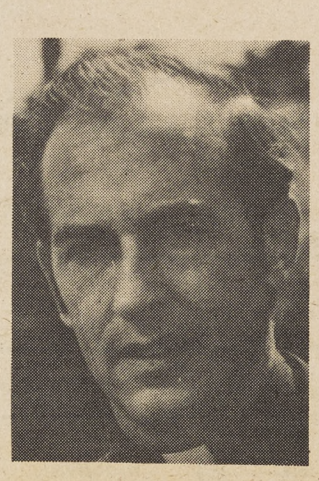


REV. BRIAN DORAN
[Workshop 2-J, Friday 4:00-5:00; 3-E, Saturday 10:30-11:45]

Father Doran is presently Moderator for the Deaf, Associate Director of Special Services for the Archdiocese of Los Angeles. He attended St. John's School of Theology in Camarillo, and has taught religion at St. Anthony High School in Long Beach.

Hearing confession for the deaf and hard of hearing has always been a problem. Workshop 2-J on Fri., "Confession and the Deaf and Hard of Hearing", will give some general, useful information about deafness and deaf people, as well as practical advice for the priest, both for "face-to-face" confessions and in the confessional.

Confession for a deaf child can be a nerve wracking experience. How should a deaf child approach confession? Should he or she be trained exactly like the hearing child? Workshop 3-E on Sat., "Confession and the Deaf Child", will deal with these questions.



REV. MAURICE DUCHAINE
[Workshops 1-C, Friday 2:30-3:30; 6-L, Sunday 2:45-4:00]

Father Duchaine is Professor of Systematic Theology at St. Patrick's Seminary in Menlo Park; he is also Chairman of the Systematics Department. He received his Doctorate in Theology from Louvaine Univ. in Belgium. While in Europe he worked as chaplain for American foreign students and to servicemen overseas. He has taught at various universities since 1963. He is Consultor in the National Lutheran - Roman Catholic Theological Consultation Commission since 1967, as well as consultor to a number of committees of the National Conference of Catholic Bishops. Father Duchaine has written a number of articles and reviews for theological journals; he has also lectured to theology groups and associations.

In Workshop 1-C on Fri., "Freedom and Liberty: Its Understandings in the Self, Society and the Church", oriented toward priests and other such professionals, Father Duchaine will talk about the basis of our understandings of freedom and liberty. He will deal with how our sense of freedom in union with God reflects itself in our relationship with others; in our understanding of the mystery of the church; in our catechetical mission.

In Workshop 6-L on Sun., "Freedom and Liberty: Its Understandings in the Self, Society and the Church", he will deal with the same topics as in the workshop on Friday, but oriented toward catechists rather than priests and professors.



MSGR. JOHN J. EGAN
[Workshops 1-F, Friday 2:30-3:30, repeated in 5-K, Sunday 10:30-11:45; and Workshops 4-G, Saturday 2:45-4:00, repeated in 6-J, Sunday 2:45-4:00]

Monsignor Egan's present position is that of Director, Center for Pastoral and Social Ministry, University of Notre Dame. He is the current Chairman of the Catholic Committee on Urban Ministry, as well as serving as a Board member for the **National Catholic Reporter** and the Inter-religious Foundation for Community Organization, Inc. His past experience includes that of Chairman for the Association of Chicago Priests, Pastor for Presentation Parish in Chicago, and 10 years service as Director of the Office of Urban Affairs for the Archdiocese of Chicago.

Workshop 1-F on Fri., repeated in 5-K on Sun., "Ministry-Vocation of All: Let us Equip the Saints", has been planned to present practical examples of emerging styles and forms of leadership among clergy, laity and women religious. We will also examine the differing roles of ministry within the parish and neighborhood communities as well as the entire Church. "There is a variety of gifts but always the same Spirit; there are all sorts of services to be done, but always to the same Lord; working in all sorts of different ways in different people." (1 Corinthians 12: 4-7).

Workshop 4-G on Sat., repeated in 6-J on Sun., "Can We Find a Cup of Cold Water to Give in Christ's Name—The Pope's Call For Social Change", has been planned to present practical examples of ways in which the people of God can live out the Gospel directives in today's society—"I was hungry and you gave me food, thirsty and you gave me drink; a stranger and you welcomed me, naked and you clothed me, sick and you viisited me, in prison and you came to see me." (Matthew 25:35-37).



SR. MARY FLANAGAN
[Workshop 3-F, Saturday 10:30-11:45; repeated in 6-F, Sunday, 2:45-4:00]

Sister Irene is Preschool Coordinator for the Archdiocese of Los Angeles. She has been a teacher trainer on the subject of "Early Childhood" for Mount St. Mary's College. Sister has her Master's degree in education from San Jose State College, and has written articles on religion for preschoolers.

In her workshop, "Sandcastles—Free!", Sister Irene likens preschoolers to sandcastles. Each castle, like each child, is unique. In order that faith may grow, we must look to the nature of the child. Many elements help the Master Architect in fashioning his castle.

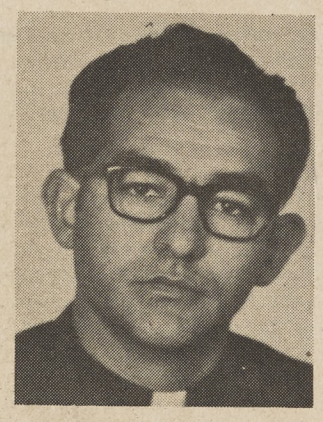


SR. MARYLIZ FREILINGER
[Workshops 1-D, Friday 2:30-3:30; and 3-H, Saturday 10:30-11:45 repeated in 5-D, Sunday 10:30-11:45]

Sister MaryLiz is a teacher of severely emotionally disturbed children in the public schools of Oakland, Calif. She is a former Director of Team Ministry in Oregon and has been supervisor of religious education for a religious community. She received her M.A. in Educational Psychology from Gonzaga Univ. and an M.A. in Religious Education from Fordham. Sister is a former Director of M.A.T. in Teaching Religion at the Univ. of San Francisco as well as teaching in the religious education programs at USF and Boston College. Sadlier Book Company has published her Teacher Training Kits: **Creativity for Primary Children** and **Media and Morality for Junior High Students.**

In Workshop 1-D on Fri., "All Are Not Created Equal", Sister will demonstrate special education techniques and classroom management for children of poverty areas, minorities and those who are disadvantaged.

In Workshop 3-H on Sat., repeated in Workshop 5-D on Sun., "Don't Blame it on God", Sister will take a theological look at the problems of death, suffering, deformities and physical tragedies such as fire, flood, earthquakes which are frequently referred to as "God's will for us". The workshop will include educational activities, discussion suggestions and practical considerations for improving the moral awareness of persons nine to 90.



P. JESUS GARCIA
Seminarios GA I, Viernes, 2:30 a 3:30, GA III, Domingo, 9:00 a 10:00 3-K, Sabado, 10:30 a 11:45

El P. Jesus Garcia, originario de Guadalajara, Jalisco, es actualmente el responsable de Estudios Sociales en el Secretariado Social Mexicano. Especificamente en la dimension social del ministerio pastoral. Obtuvo su Doctorado en Ciencias Sociales en la Universidad Gregoriana (Roma), y la especializacion en Sociologica Religiosa en Paris y Belgica. Algunas de sus publicaciones son: Sociologia General (Edicion privada para estudiantes) Iglesia, Subdesarrollo y Revolucion. Ed. Nuestro tiempo-Mex. 1968. Desarrollo o Liberacion? El P. Garcia es responsable de los asuntos de e intereses de America Latina en la Comision Pontificia de Justicia y Paz-Vaticano (1969-1973) y tambien profesor de varios seminarios.

Justicia y Libertad para todos, es el tema que el P. Jesus Garcia presentara y desarrollara durante el Congreso. Introduccion general: Actualidad del tema: Justicia y Libertad. Cerciente sensibilidad hacia los problemas de justicia y falta de libertad, obstaculos a la promocion humana, etc. Creciente intercomunicacion y ambiguedad de los mensajes y efectos de la comunicacion social. La injusticia y la servidumbre en su caracter y dimension estructurales. El neo-colonialismo como forma de injusticia y opresion.

Significado cristiano de la justicia y la libertad. Diferentes concepciones sobre justicia y libertad en los principales sistemas e edeologias. Tradicion judeo-cristiana del sentido colectivo y comunitario de la justicia y libertad. Estrecha relacion entre justicia y libertad: la una sin la otra no se realizan plenamente.

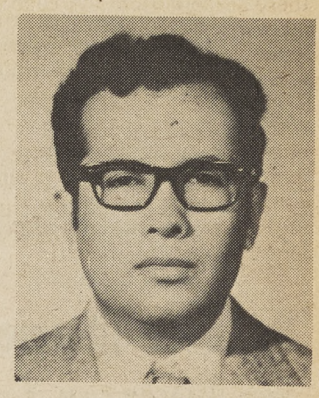
La Justicia y la Libertad un proceso de luchas y esfuerzos colectivo y permanente: La justicia y la libertad son conquistas de los oprimidos y no concesion del poder. La liberacion y justicia: proceso conjunto. La liberacion interior como base de la liberacion estructural. Caracter integral de la liberacion en una perspectiva cristiana. Responsabilidad de los cristianos en USA ante las injusticias del neo-colonialismo capitalista.



REV. MICHAEL GILSENAN
[Workshop 1-E, Friday 2:30-3:30]

Father Gilsenan has worked with developmentally disabled as an Associate Director in the Department of Special Services for the Handicapped for the Archdiocese of Los Angeles. He is presently serving as Chaplain at Pacific State Hospital in Pomona, California.

For every one person who is mentally retarded, the lives of at least five other people are directly affected. How are we, as members of the Church, responding to the needs of these people? What can we do? What can we say? Where do we start? "Pastoral Ministry to the Mentally Retarded (Developmentally Disabled)" will address itself to such questions. This workshop is for priests, religious and lay persons who want to learn how to respond to the spiritual and educational needs of those people who are touched by mental retardation.



P. GABRIEL L. GONZALEZ
[Seminarios 4-K, Sabado 2:45-4:00]

Present Position: Director Diocesano del Secretariado de Evangelizacion y Catequesis (SEDEC)
Educational Background: Seminario Tridentino de Morelia Mich. Universidad Laval Quebec Canada.
Publications: Venid y Comed, Caminar con Cristo

Catequesis Familiar: En 1974 el Sinodo de Obispos reunidos en Roma nos presenta la Evangelizacion como la tarea primordial de la Iglesia. Este mensaje debe llegar a las familias de la comunidad hispana de la Diocesis de San Diego como una Buena Nueva que responda a su situacion real y concreta. Queremos comparar nuestras experiencias en el campo de la Catequesis Familiar buscando juntos caminos nuevos para la evangelizacion y accion pastoral en la familia hispana.

REV. BRYAN HEHIR
[Workshop 2-D, Saturday 2:45-4:00]

Father Hehir is a diocesan priest from the Archdiocese of Boston. He is presently Associate Secretary of the Office of International Justice and Peace. He serves as a visiting lecturer in theological ethics at St. John's

General information

WHEN

Friday, Saturday and Sunday, Feb. 6, 7, and 8, 1976. Registration begins at 12:00 noon. First General Assembly begins at 1:00 p.m.

WHERE

Charles C. Dail Community Concourse, First and "B", San Diego.

PARKING

Available at Concourse Garage at $2.50 per day per car. There are other parking lots in the vicinity of the Concourse.

BUS TRANSPORTATION

Many buses run along Broadway and can let passengers off within walking distance of the Concourse. If you wish information about time schedules, call the San Diego Transit System for information (239-8161).

WHERE TO EAT

Coffee, donuts, hot dogs, and sandwiches are available at the Concourse concession stands as a convenience to registrants. A list of other nearby restaurants and a map of locations will be provided at the Congress.

TELEPHONE MESSAGE CENTER

Will be available at the Concourse on Friday, Saturday and Sunday as a courtesy of the Pacific Telephone Company. You will be able to receive telephone messages from outside the Concourse by stopping at the message center to see if there is a personalized message card with your name on it. Pay phones are available in the lobby if you wish to make an outside call. The telephone number to leave for baby-sitters, and those at home is (714) 234-8176. Operators will be on duty on Fri. from 12:00 to 5:00 p.m. and Sat. and Sun. from 8:30 a.m. to 4:30 p.m. PLEASE DO NOT CALL THIS NUMBER FOR CONGRESS INFORMATION. Operators are employees of the Telephone Company and can only take personal messages.

REGISTRATION FEE

Before January 23, the fee will be $12.00 for the full Congress, or $6.00 for any one day. Full registration at the Concourse will be $15.00.

WE STRONGLY RECOMMEND

That all parishes conducting Saturday or Sunday religion classes cancel them in order to afford their teachers the opportunity to attend the Congress.

MASS

Mass will be celebrated each day during the Congress in the Golden Hall. The Bicentennial Mass on Friday, Feb. 6, at 8:00 p.m.; the Saturday Congress on Feb. 7, at 4:30 p.m.; the Synod Mass on Sunday, Feb. 8, at 4:30 p.m.

Penance liturgies new for Diocesan Congress

A very special and appropriate new feature of this year's Congress will be the four Penance Liturgies planned for Saturday, February 7, from 1:00 to 2:00 p.m.

One each will be celebrated around the themes of Liberty, Justice and Peace. One in Spanish will incorporate all three of those conciliatory themes.

We ask you to register for the Penance Liturgy of your choice in the "Liturgy Selection" space on the registration form in order to facilitate our assignment of rooms for these celebrations.

Liturgies of Reconciliation should be very appropriate and rewarding experiences during this week-end celebration of our thirst for freedom, our struggle for justice and our hopes for peace.

Further, each of these liturgies, planned and conducted by Fathers O'Donnell, Krouse, Purcell and Bernal, diocesan liturgical experts, will utilize the recently approved New Rite of Penance.

Prayer Room to be set aside at Congress site

A small prayer room, or chapel, will be set aside and tastefully decorated at the Concourse this year for those who wish to take out a few moments to visit and talk with the God who makes us free. Bishop Maher has graciously given permission for the reservation of the Eucharist in the prayer room during the Congress hours.

We wish, however, to have someone in attendance at all times, praying for the success of the program. If you are willing to make a committment for a period of adoration and prayer, please contact one of the prayer room chairmen listed below for scheduling:

Sr. Yvonne Hawker
Sr. LaVerne Olberding
1451 Camillo Court
El Cajon, California 92021 (714) 442-6929

1976 Congres

USE THIS SCHEDULE to select the workshops you wish to register for in each Congress session. Before making your final selection, you should consider the full range of workshop possibilities and not just those falling in your specific area of interest.

DETAILED INFORMATION about speakers and workshops can be found in the speaker synopses on pages 2, 3, 4, 6, 7. Speakers are listed alphabetically on those pages.

REGISTRATION IN
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Area of Interest codes:

1. Preschool 2. Elemen
8. Organizatio

FRIDAY WORKSHOPS

February 6

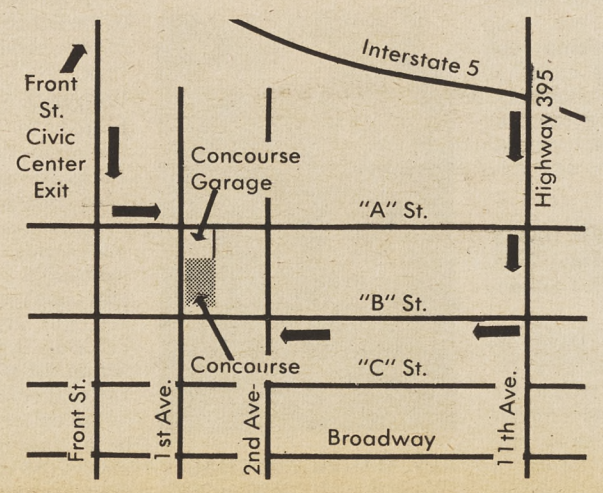
SESSION 1 — 2:30-3:30

		INTEREST CODES
1-A	ROLE OF THE PRIEST IN PARISH LITURGY Father Joseph Champlin	5, 11
1-B	EFFECTIVE MANAGEMENT—A TOOL FOR JUSTICE IN THE PARISH Len Leritz	5, 8, 11
1-C	FREEDOM AND LIBERTY: ITS UNDERSTANDINGS IN THE SELF, SOCIETY AND THE CHURCH Father Maurice Duchaine	All
1-D	ALL ARE NOT CREATED EQUAL Sister MaryLiz Freilinger	1, 2, 3, 4
1-E	PASTORAL MINISTRY TO THE MENTALLY RETARDED (DEVELOPMENTALLY DISABLED) Father Michael Gilsenan, SS.CC.	7, 11
1-F	MINISTRY—VOCATION OF ALL: LET US EQUIP THE SAINTS' (Repeated in 5-K) Rev. John J. Egan	All
1-G	RELIGIOUS THEMES IN AMERICAN FOLKLORE Robert Bela Wilhelm	All
1-H	RELIGIOUS EDUCATION FOR THE BLACK COMMUNITY (Repeated in 5-J) Brother Joseph Davis	12
1-J	CREATIVE MUSIC FOR LITURGY David Yantis	All
1-K	PAPEL HISTORICO DEL PUEBLO EN LA CONSTRUCCION DE UNA NUEVA SOCIEDAD (Part I) P. Manuel Velazquez	12
1-L	GRASS ROOTS LIBERTY AND JUSTICE—ON FILM Sister Millicent Peaslee	9

SESSION 2—4:00-5:00

2-A	BIBLICAL JUSTICE AND SOCIAL ACTION Father Eugene Maly	10
2-B	HOW TO GET AND KEEP VOLUNTEERS Father John Tickle	All
2-C	THE PRIEST AS AGENT OF CHRISTIAN LIBERTY Dr. Michael Cavanagh	5, 11
2-D	FREEDOM ISN'T FREE Father Bryan Hehir	All
2-E	PARISH TEAMWORK AND LITURGY PLANNING Father Joseph Champlin	5, 8, 11
2-F	DOES GRANDMA NEED A GODFATHER? or HOW OLD IS OLD? Valeria Scott	5
2-G	ENCUENTRO PASTORAL: C.E.B. (Part I) P. Peter Luque	12
2-H	RELIGIOUS EDUCATION: A MINISTRY OF JUSTICE? Sister Catherine Pinkerton	All
2-J	CONFESSION AND THE DEAF AND HARD OF HEARING Father Brian Doran	7, 11
2-K	MEDIA FOR LITURGICAL PRAYER (Repeated in 3-L) Father Leo Remington Father Jack Krall	9
2-L	IMAGES OF GOD IN AMERICAN FOLKLORE Robert Bela Wilhelm	All

How to get there:



S

3-A PENANCE WORI
Sister Justine
3-B PENANCE WORI
Sister Marie Lau
3-C ADOLESCENTS
Sister Dolores M
3-D THE NEW RITE
Father Joseph
3-E CONFESSION AN
Father Brian
3-F SANDCASTLES—
Sister Irene F
3-G HOW TO BECOM
Robert Bela W
3-H DON'T BLAME I
Sister MaryLi
3-J THE CHURCH A
Dr. John Nels
Mrs. Catherin
3-K JUSTICIA Y LIBE
P. Jesus Garc
3-L MEDIA FOR LITU
Father Leo Re
Father Jack K

P-1 LIBERTY
Father Gerry
P-2 PEACE
Father [illegible]nni
P-3 JUSTICE
Father Larry
P-4 LITURGIA PENIT
Father Luis B

4-A FLOWERS MUST
Sister Eva Sa
4-B TELL ME MORE
Shirley Vasqu
Sharon Ande
4-C MORAL FORMA
Dr. John Nels
Mrs. Catherine
4-D LESSON PLANN
Paul Culton
4-E THE PSYCHOLO
Dr. Michael C
4-F JESUS LORD (R
Father Euge
4-G CAN WE FIND A
CALL FOR SC
Father John J
4-H REFLECTIONS C
Father John T
4-J CATHOLIC PARI
Dolores Curra
4-K CATEQUISIS FA
P. Lopes Gon
4-L MEDIA AND A S
Cullen Schipp

gress workshop schedule

REGISTRATION INFORMATION, including the registration form and instructions on filling out the form, are on page 8.

GENERAL ASSEMBLIES are included in all full day or full Congress registrations. No specific registration is required by such participants, although they will receive a ticket for admission to the assemblies.

PENANCE LITURGY selection should be made from this schedule and noted on the registration form.

ALL MASSES are open to the public.

Preschool 2. Elementary 3. Junior High School 4. Senior High School 5. Adult Education 6. Parent Education 7. Special Education
8. Organization and Administration 9. Audio-Visual/Media 10. Sacred Scripture 11. Clergy 12. Ethnic Concerns

SATURDAY WORKSHOPS

February 7

SESSION 3—10:30-11:45

INTEREST CODES

PENANCE WORKSHOP FOR PRIMARY GRADES (1-3)
Sister Justine Kiefer — 2, 6

PENANCE WORKSHOP FOR TEACHERS OF GRADES 4, 5 and 6
Sister Marie Laux — 2, 6

ADOLESCENTS GROWING IN PEACE (Penance Workshop for Grades 7-12)
Sister Dolores Molina — 3, 4, 6

THE NEW RITE OF RECONCILIATION
Father Joseph Champlin — 5

CONFESSION AND THE DEAF CHILD
Father Brian Doran — 6, 7

SANDCASTLES—FREE! (Repeated in 6-F)
Sister Irene Flanagan — 1, 6

HOW TO BECOME AN EFFECTIVE STORYTELLER (Repeated in 6-G)
Robert Bela Wilhelm — 1, 2, 3, 4, 6

DON'T BLAME IT ON GOD! (Repeated in 5-D)
Sister MaryLiz Freilinger — 1, 2, 3, 4, 6

THE CHURCH AND THE AMERICAN SENSE OF FREEDOM
Dr. John Nelson
Mrs. Catherine Nelson — All

JUSTICIA Y LIBERTAD PARA TODOS (Part II)
P. Jesus Garcia — 12

MEDIA FOR LITURGICAL PRAYER (Repeat of 2-K)
Father Leo Remington
Father Jack Krall — 9

PENANCE LITURGIES—1:00-2:00

LIBERTY
Father Gerry O'Donnell

PEACE
Father Dennis Krouse

JUSTICE
Father Larry Purcell

LITURGIA PENITENCIAL
Father Luis Bernal

SESSION 4—2:45-4:00

FLOWERS MUST GROW—BUTTERFLIES MUST FLY
Sister Eva Sanchez — All

TELL ME MORE STORIES OF JESUS
Shirley Vasquez
Sharon Anderson — 1, 2

MORAL FORMATION OF ADOLESCENTS
Dr. John Nelson
Mrs. Catherine Nelson — 3, 4, 6

LESSON PLANNING FOR DEAF/TEACHING TECHNIQUES
Paul Culton — 7

THE PSYCHOLOGY OF CHRISTIAN LIBERATION
Dr. Michael Cavanagh — All

JESUS LORD (Repeated 5-G)
Father Eugene Maly — 10

CAN WE FIND A CUP OF COLD WATER TO GIVE IN CHRIST'S NAME—THE POPE'S CALL FOR SOCIAL CHANGE (Repeated in 6-J)
Father John J. Egan — All

REFLECTIONS ON JESUS—THE MASTER TEACHER (Repeated in 5-H)
Father John Tickle — 2, 3, 4, 10

CATHOLIC PARENTS: TIME TO SHED THE COCOON
Dolores Curran — 1, 2, 3, 6

CATEQUISIS FAMILIAR
P. Lopes Gonzales and Team — 12

MEDIA AND A SOCIAL MESSAGE/EDUCATION FOR JUSTICE (Repeated in 5-L)
Cullen Schippe — 9

SUNDAY WORKSHOPS

February 8

SESSION 5—10:30-11:45

INTEREST CODES

5-A TEACHING PEACE, JUSTICE AND FREEDOM (Jr. Hi Gr. 7-8)
Catherine Nelson — 3

5-B TEACHING PEACE, JUSTICE AND FREEDOM (High School Gr. 9-10)
Dr. John Nelson — 4

5-C SEE, TOUCH AND FEEL WAYS TO SHARE JESUS
Dorothy Clark — 7

5-D DON'T BLAME IT ON GOD! (Repeat of 3-H)
Sister MaryLiz Freilinger — 1, 2, 3, 4, 6

5-E PROBLEM SOLVING IN RELIGIOUS EDUCATION ADMINISTRATION
Len Leritz — 8, 11

5-F PAPEL HISTORICO DEL PUEBLO EN LA CONSTRUCCION DE UNA SOCIEDAD (Part III)
P. Manuel Velazquez — 12

5-G JESUS LORD (Repeat of 4-F)
Father Eugene Maly — 10

5-H REFLECTIONS ON JESUS—THE MASTER TEACHER (Repeat of 4-H)
Father John Tickle — 2, 3, 4, 10

5-J RELIGIOUS EDUCATION FOR THE BLACK COMMUNITY (Repeat of 1-H)
Brother Joseph Davis — 12

5-K MINISTRY—VOCATION OF ALL: LET US EQUIP THE SAINTS (Repeat of 1-F)
Father John J. Egan — All

5-L MEDIA AND A SOCIAL MESSAGE/EDUCATION FOR JUSTICE (Repeat of 4-L)
Cullen Schippe — 9

SESSION 6—2:45-4:00

6-A TAKING A STAND FOR JUSTICE'S SAKE—FOR CHRIST'S SAKE (Workshop for 11 12 grade teachers)
Sister Dolores Molina — 4

6-B CELEBRATING WITH CHILDREN
Father Jack Miffleton — 1, 2, 3, 7

6-C WHERE ARE THE CATHOLIC FATHERS?
Dolores Curran — 1, 2, 3, 6

6-D MINISTRY IN A GLOBAL CONTEXT
Sister Catherine Pinkerton — All

6-E ENCUENTRO PASTORAL: C.E.B. (Part II)
P. Peter Luque — 12

6-F SANDCASTLES—FREE! (Repeat of 3-F)
Sister Irene Flanagan — 1, 6

6-G HOW TO BECOME AN EFFECTIVE STORYTELLER (Repeat of 3-G)
Robert Bela Wilhelm — 1, 2, 3, 4, 6

6-H YOU'RE NOT GETTING OLDER—YOU'RE GETTING SMARTER
Mary Lewis — 5

6-J CAN WE FIND A CUP OF COLD WATER TO GIVE IN CHRIST'S NAME—THE POPE'S CALL FOR SOCIAL CHANGE (Repeat of 4-G)
Father John Egan — All

6-K CREATIVE MUSIC FOR LITURGY
David Yantis — All

6-L FREEDOM AND LIBERTY: ITS UNDERSTANDINGS IN THE SELF, SOCIETY AND THE CHURCH
Father Maurice Duchaine — All

This special supplement is written by the CCD office, with typesetting and layout by the Southern Cross.

Seminary in Brighton, Mass. and is presently a candidate for a Doctor of Theology degree in Applied Theology at Harvard Divinity School. His field of specialization is Ethics and International Politics. For several years, Father Hehir held a position as a member of the American Delegation to the Christian Conference on Approaches to Arms Control and Disarmament; he is currently a member of the Board of Directors on the Council on Religion and International Affairs in New York, and on the editorial board of **World View** magazine, published by the above council.

In his workshop, "Freedom Isn't Free," Fr. Hehir will review some of the constraints, injustices and battles Christians and Americans have endured to produce the heritage of freedom we do have. More importantly, he will consider with us the price we should expect our present and future to exact of us to realize the liberty, justice and peace for which our Church and country clamour.



SR. JUSTINE KIEFER
[Workshop 3-A, Saturday 10:30-11:45]

Sr. Justine has been a teacher in the religious education field at all levels. Her experience includes that of Coordinator in Denver, Colorado. She is presently Coordinator of Religious Education in Irwindale, California.

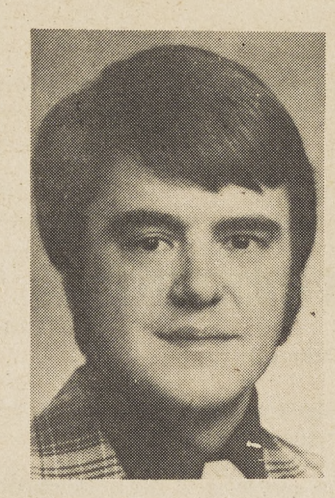
Sr. Justine will conduct "Penance Workshop for Primary Grades (1-3)". In it she will explain the new Rite of Penance—how it came into being for a more personal and meaningful understanding of forgiveness. A brief historical presentation of the practice, theology and biblical heritage of reconciliation will be included, as well as suggestions for applying this overview to the catechesis for children in Grades 1, 2 and 3. Sister will also suggest some ways in which parents can participate and celebrate, based on the Scriptural heritage of reconciliation.



REV. DENNIS KROUSE
[Penance Liturgy, Saturday 1:00-2:00]

Father Krouse is presently Assistant Professor of Religious Studies, University of San Diego, as well as Spiritual Director for St. Francis Seminary. He is Chairman of the Diocesan Commission for Liturgy and Prayer, of which he has been a member since 1968. He has taught various courses in the Religious Studies Dept. of the University of San Diego, and has conducted many workshops throughout the diocese. These have included implementation workshops for the new Order of the Mass and Eucharistic prayers, theological training for catechists in liturgy and sacramental theology, and workshops on the New Rite of Penance.

Father Krouse will conduct a Penance Liturgy on the theme of "peace", following the New Rite of Penance recently approved.



LEN LERITZ
[Workshop 1-B, Friday 2:30-3:30; 5-E, Sunday 10:30-11:45]

Mr. Leritz has conducted numerous workshops in religious education. He has held positions as parish and area religious education director, and has authored the "Organizational Manual for Parishes" which is to be published this fall. He has held teaching assignments in graduate programs at Seattle University, Villanova University and St. Thomas Seminary as well as at the Illinois State Penitentiary. His activities have included conducting management training programs for health care facilities on the west coast.

In Workshop 1-B on Fri., "Effective Management—A Tool for Justice in the Parish," Mr. Leritz will give an overview of the principles and functions of effective management with an emphasis on styles of management that are appropriate for motivating and enabling volunteer staffs.

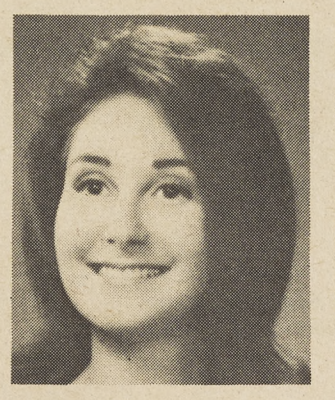
In Workshop 5-E on Sun., "Problem Solving in Religious Education Administration", he will examine, through the use of practical examples and exercises, the process and skills for accurately identifying and defining problems, developing plans of action that work, and relating to others in ways that facilitate problem solving.



SR. MARIE LAUX
[Workshop 2-B, Saturday 10:30-11:45]

Sister Marie is now working as a religious education consultant for the northern office of the CCD in San Bernardino. She has spent 16 years full time in religious education, was high school supervisor for the Los Angeles CCD office, and has given many workshops for a publishing company.

"Penance Workshop for Teachers of Grades 4, 5 and 6" will focus on various rituals that can be conducted in the classroom or church to prepare students for the sacrament. It will include other classroom activities related to the text books the children are using.



MARY E. LEWIS
[Workshop 6-H Sunday 2:45-4:00]

Mrs. Lewis holds degrees in Psychology, Guidance and Counseling, and Psychometrics. She has acted as co-chairman of the San Diego Regional Consortium on Aging, and has been a workshop speaker for the educational program "The Disadvantaged Adult". She has participated in retreats for adult education teachers who wanted to learn how to deal with seniors in adult education classes with particular emphasis on eliminating stereotypes. Mrs. Lewis is currently Action Director, Instructional Services Center, San Diego Community College District, and is involved in the development of one day a week Senior Citizens Centers.

"Why bother learning or teaching after 65?", Mrs. Lewis asks. In her workshop, "You're Not Getting Older—You're Getting Smarter", she will answer the question by explaining the philosophy of an education oriented senior center, and the philosophy of adult education, and give some suggestions on "how to do it yourself". She will also offer pointers on how to respond to legislation.



P. PETER LUQUE
[Seminarios 2-G Vierne 4:00-5:00; 6-E, Domingo 2:45-4:00]

P. Peter Luque, es actualmente parroco de la Iglesia de San Salvador en Colton, CA. hizo sus estudios en la Universidad de San Diego y en el seminario del Inmaculado Corazon. Es director del Movimiento de cursillos en espanol en el area norte de la Diocesis, miembro del comite para el programa de diaconado. Experiencia en programas de CCD. Es bien conocida su capacidad y elocuencia en prediear el Evangelio.

Encuentro Pastoral: C.E.B.-(Seminarios 2-G) Una relacion de la Educacion de adultos de habla hispana considerando el aspecto de: comunidad, bautismo y penitencia. (Seminarios 6-E) La Experiencia-americana - para el de habla hispana en los diferentes movimientos chicano, cursillos, carismaticos.

REV. EUGENE H. MALY
[Workshops 2-A Friday 4:00-5:00; and Workshops 4-F Saturday 2:45-4:00, repeated in 5-G Sunday 10:30-11:45]

Father Maly is Dean of Theology and Professor of Sacred Scripture at Mount St. Mary's of the West. He is the author of several books, the latest of which is **Sin/Biblical Perspectives,** published by Pflaum/Standard. He has spent much time as a lecturer in various colleges and universities and at workshops around the country.

In Workshop 2-A on Fri., "Biblical Justice and Social Action", Father Maly offers a brief discussion of the biblical meaning of justice, followed by a presentation of the meaning of social action in the context of the Christian Gospel.

In Workshop 4-F on Sat., repeated in Workshop 5-G on Sun., "Jesus Lord" will be a consideration of the ministry of Jesus under the aspect of the authority he exercised and the relationship of that to his cosmic Lordship exercised after his resurrection.



REV. JACK MIFFLETON
[Workshop 6-B Sunday 2:45-4:00]

Father Miffleton is presently working at St. Francis de Sales Cathedral in Oakland, California while taking graduate studies in music at Mills College. He is co-author of two programs for children's liturgy, "Come Out" and "Even a Worm", and has composed six albums of songs for celebration. He is associate music editor of **Modern Liturgy** magazine, and has conducted workshops in liturgy and music throughout the US and in Germany and Italy.

"Celebrating with Children" will approach children's liturgy through the use of song, movement and storytelling, explaining celebration possibilities in the home, classroom and church.

SISTER COLORES MOLINA
[Workshop 3-C, Saturday 10:30-11:45; 6-A, Sunday 2:45-4:00]

Sister Dolores has been a catechetical sister for 25 years, 17 of which were spent in parish work. Ten years of that time has been spent in Juvenile Detention work. Sister has been a high school diocesan consultant in San Diego, and youth director for the diocese of Fresno. She is currently at St. Rose of Lima Parish, Chula Vista, where she works as youth director and is Extraordinary Minister to the Sick.

In Workshop 3-C on Sat., "Adolescents Growing in Peace: penance workshops for grades 7-12", Sr. Dolores will explore ways in which Penance can be celebrated and ritualized, stressing the student's growth and relationship to God and others in asking for forgiveness and in bestowing forgiveness on the community.

In Workshop 6-A on Sun., Sister tells us that the socially conscious people she knows have three characteristics in common: (1) they Notice; (2) they connect what they notice with Themselves; (3) they Do something about it. "Taking a Stand for Justice's Sake—For Christ's Sake!" will concern itself with what Jesus Christ came to say (and the Church persistently repeats) that if all your life you are concerned mostly about yourself, you cheat yourself out of some of the best parts of being alive. (SIGN (Service in God's Name), a program of the Youth Committee of the 41st Eucharistic Congress, will be explained.)



DR. JOHN S. NELSON
[Workshop 3-J, Saturday 10:30-11:45; 4-C, Saturday 2:45-4:00; 5-B, Sunday 10:30-11:45]



MRS. CATHERINE NELSON
[Workshop 3-J, Saturday 10:30-11:45; 4-C, Saturday 2:45-4:00; 5-A Sunday 10:30-11:45]

Dr. Nelson has an extensive background in the religious education field. He is currently Associate Professor of Religious Education at Fordham University, and besides teaching on the graduate level is a regular consultant for high school religious education programs in three dioceses. He has been a speaker and participant in several religious education conventions in 1975, and was keynote speaker at the CCD Congress in San Francisco last year.

Mrs. Nelson's religious education involvement has been in two major areas: curriculum design and teacher development. She has taught grades 7 and 8 in CCD and Catholic schools and has been an educational consultant on several diocesan staffs. She has authored Book 7, **Jesus Christ,** of the New Life Series for W. H. Sadlier, Inc., as well as the Teacher's Guide and Individualized Learning Paks which accompany this text.

In Workshop 3-J on Sat., "Church and the American Sense of Freedom", the Nelsons will show the Church as a community of persons called to be free and to be a sign and instrument of God's liberating action in the world. The present efforts of the Church to understand and to exercise this freedom both within itself as a community and toward the world as a prophetic sign of Jesus Christ will be discussed. Dr. and Mrs. Nelson will make practical suggestions for a catechesis on the Church as free and liberating.

In Workshop 4-C on Sat., "Moral Formation of Adolescents", Dr. and Mrs. Nelson will show moral catechesis in the light of Catholic theology, developmental psychology and contemporary pedagogy. The Nelsons will present a blend of methods to lead toward greater human and Christian maturity in making value decisions. This method will apply to both junior and senior high school levels.

In Workshop 5-A on Sun., "Teaching Peace, Justice and Freedom", Mrs. Nelson will present present practical educational approaches and curriculum resources from a variety of sources to help educators explore peace—justice—freedom issues with their students starting with the personal and moving to global levels of interaction. Mrs. Nelson's workshop will be geared to Junior High (7th and 8th grade) teachers.

In Workshop 5-B on Sun., "Teaching Peace, Justice and Freedom", Dr. Nelson will present practical educational approaches and curriculum resources from a variety of sources to help educators explore peace—justice—freedom issues with their students starting with the personal and moving to global levels of interaction. Dr. Nelson's workshop will be directed to 9th and 10th grade teachers.



REV. GERARD O'DONNELL
[Penance Liturgy, Saturday 1:00-2:00]

Father O'Donnell, presently Associate Pastor at Holy Family parish in San Diego, received his B.A. from the University of San Diego. He did further studies at St. Patrick's Seminary in Menlo Park and at University of Notre Dame. He has served for three years as a member of the Diocesan Liturgical Commission. His religious education involvement includes conducting classes for adults in Liturgy, Moral Theology and Scripture.

Father O'Donnell will conduct a penance liturgy on the theme of "liberty", following the New Rite of Penance recently approved.



SR. MILLICENT PEASLEE
[Workshop 1-L, Friday, 2:30-3:00]

Sister Millicent is the Audio-visual Consultant for the San Diego CCD Office. She received a B.A. from Siena Heights College in Michigan, and a Masters Degree in Religious Education from Immaculate Heart College in Los Angeles. She has completed special studies in film and audio-visual materials as well. Sister Millicent has taught religion to every age level. Her experience in religious education includes serving as a parish CCD coordinator for several years as well as presenting media workshops and conducting religious adult education classes.

"Grassroots Liberty and Justice—On Film" is the topic for the film workshop which uses the bicentennial themes. Sr. Millicent Peaslee will explore the possibilities of using film as a means of entering into the type of study recommended for the country's 200th anniversary celebration. As usual, we can expect a vibrant, stimulating presentation covering such topics as "the hungers of the world," and what can be done about them.

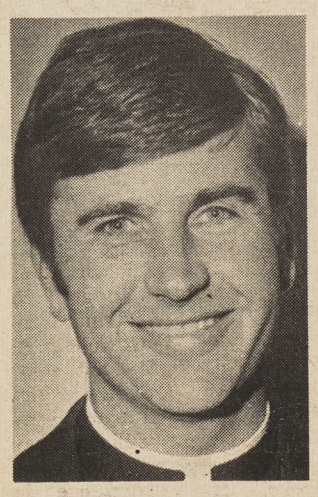


SR. C. PINKERTON
[Workshop 2-H, Friday 4:00-5:00; 6-D, Sunday 2:45-4:00]

Sister Catherine came to us with a background of involvement in community action, on a diocesan level and nationally. She has been responsible for editing and writing publications of the National Assembly of Women Religious, and has been Chairperson of that organization as well as Sisters' Councils/Senate and Sisters Uniting. Sister Catherine has lectured at many diocesan, state and national meetings and conventions of Church personnel.

In Workshop 2-H on Fri., "Religious Education: A Ministry of Justice?", Sister Catherine will attempt to examine the freedom and responsibility of the Catholic educator to communicate the Gospel principles of concern and justice. It will include the need to analyze some of the personal and communal values underlying our present educational system, our institutional commitments, our decisions and policy-making processes in Church and society and the implications for religious educators.

In Workshop 6-D on Sun., "Ministry in a Global Context", she will endeavor to show that the Gospel ministry of Justice begins with one's personal and communal choices. It will further study the role of religious educators in developing the awareness of students to the responsibility of the U.S. Church and individual Catholics for cooperating with persons of faith and vision in the building of a global society of peace and justice. Concretely, it will examine leadership possibilities, personal/communal values and life style as well as the concept of Global scholarship.



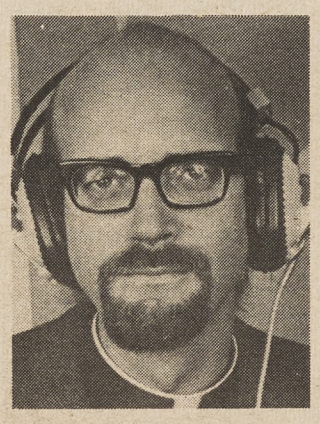
REV. L. PURCELL
[Penance Liturgy, Saturday 1:00-2:00]

Father Purcell, who is Rector of St. Francis Seminary in San Diego, is past chairman and a present member of the Diocesan Liturgical Commission. He received his Doctorate in Spiritual Theology from the Gregorian University in Rome. He holds a position at present as an instructor in the Permanent Diaconate Program. His current tasks also include giving retreats for priests and laity, and serving as a lecturer in various parishes throughout the diocese.

Father Purcell will conduct a Penance Liturgy on the theme of "justice", following the New Rite of Penance recently approved.

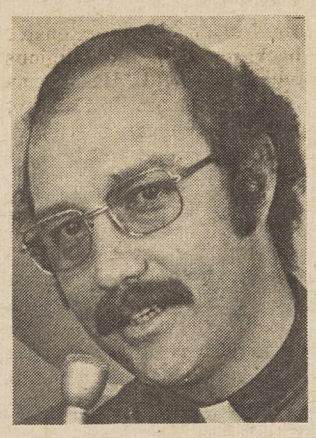
REV. LEO REMINGTON and REV. JACK KRALL
[Workshop 2-K, Friday 4:00-5:00, repeated in 3-L, Saturday 10:30-11:45]

Father Remington has taken special studies in communications at USC, Loyola, and New Orleans University. He



is currently Director of Radio-TV Commission in Portland, Oregon. He has taught in Catholic high schools, and has given adult education courses using media, especially films.

Father Jack Krall has been a teacher of religion, art and media for nine years. He is a



secondary level coordinator of religious education for the Archdiocese of Portland, Oregon, and is presently associate pastor of suburban parish.

Fathers Remington and Krall bring their experience in media workshops to San Diego to show how slides, films and overhead projectors can be used to enhance the prayer and faith experience of liturgies, both common Sundays and special occasions. In workshop 2-K on Fri., repeated in 3-L on Sat., "Media for Liturgical Prayer", they will demonstrate techniques of making slides and overhead transparencies and how to use them as introductions, responses, homily aids, triggers for articulated prayers, and meditation. We will also show how to use short films to augment the various prayer dynamics of liturgical celebrations.

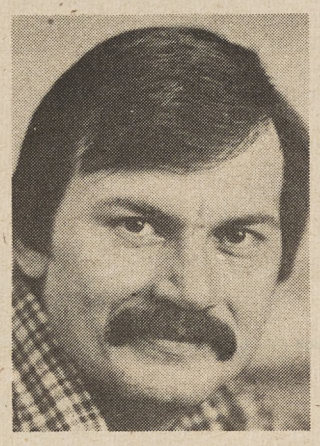
SR. EVA MARIA SANCHEZ
[Workshop 4-A, Saturday 2:45-4:00]

Sister Eva Maria comes to us with an extensive background in all phases of religious education. She has taught both CCD and parochial school classes, both elementary and high school. She has also conducted teacher formation classes and catechetical workshops.



She is presently a parish director of religious education in Rialto, a member of the Diocesan CCD Board, and involved with the Implementation Committee of the Total Teaching Mission of the Church developed by the Synod.

In her workshop, "Flowers Must Grow — Butterflies Must Fly", Sister will share insights on themes of liberty, justice and peace as elements necessary for personal and social freedom.



CULLEN SCHIPPE
[Workshop 4-L, Saturday 2:45-4:00; repeated in 5-L, Sunday 10:30-11:45]

Mr. Schippe is a Director of Public Relations for Franciscan Communications Center. His B.A. is in Philosophy and M.A. in Theology; he has also done graduate work in philosophy and communications. Mr. Schippe has a variety of experience in the communications field, and has been involved with religious education for several years. He is responsible for such educational programs as "Dreams & Visions: Catechesis for Confirmation" and "A World Hungry: A Resource on Hunger & Hope."

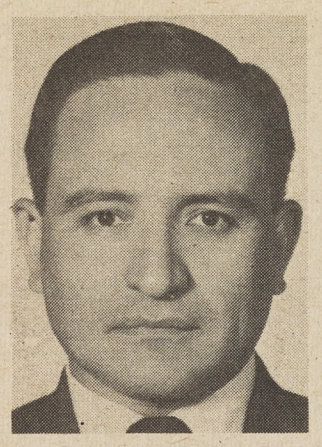
In his workshop, "Media and a Social Message/Education for Justice", Mr. Schippe will show how the religious educator can use the Media (especially prepared media) to communicate the social dimensions of the Gospel. The workshop will consist of a series of brief experiences together with dialogue and questions period.

REV. JOHN TICKLE
[Workshop 2-B Friday 4:00-5:00; and Workshops 4-H, Saturday 2:45-4:00, repeated in 5-H, Sunday 10:30-11:45]

Father John Tickle is a preist serving the people of God in his native diocese of El Paso, Texas. For a number of years his special ministry has been in the field of catechetics. In El Paso, he serves as the director of religious education. He has traveled far and wide, having the wonderful opportunity and the growing experience of meeting thousands of catechists and sharing together with them all kinds of creative teaching tidbits. He strongly believes that the Lord loves His people and that in a learning atmosphere of joy, peace and love all of us best come to know, love and serve the Lord.

All ministries call on the dedication of volunteers. We need to know little tidbits on how to get, keep motivate and inspire these volunteers for the Lord! Workshop 2-B on Fri., "How to Get and Keep Volunteers", will provide practical hints and a lot of discussion from each participant's experience.

History for 2,000 years has shown that Jesus was one of the world's greatest teachers. We are his disciples and the more we match our style of teaching to his, the more exciting and successful our evangelization will be. Workshop 4-H on Sat., repeated in 5-H on Sun., searchs the teaching style of Jesus and through discussion with the experiences of the participants apply Jesus' style to ours. **Each participant needs to bring a new testament.**



P. MANUEL VELAZQUEZ
[Seminarios 1-K, Viernes 2:30-3:30; GA II, Sabado 1:00-2:00; 5-F, Domingo 10:30-11:45; GA IV, Domingo, 1:00-2:00]

El P. Velazquez, ha prestado sus servicios en el Secretariado Social Mexicano desde 1951. Subdirector del mismo de 1960 a 1968 y como Director en 1968-1970. Tiene una larga experiencia en educacion de adultos. Recibio su Master of Arts in Sociology en la Universidad Catolica de America. El Fundador de los Credits Unions en Mexico.

Durante los dias del Congreso el P. Velazquez desarrollara el tema: Papel Historico del Pueblo en la Construccion de una Nueva Sociedad.

ROBERT BELA WILHELM
[Workshops 1-G Friday 2:30-3:30; 2-L, Friday 4:00-5:00; and Workshops 3-G Saturday 10:30-11:45, repeated 6-G, Sunday 2:45-4:00]

Robert Bela Wilhelm is author, theologian, scholar, lecturer, author and artist. As well as obtaining an M.A. in Religious Education, he has done advanced study in



anthropology and folklore, and was a Ph.D candidate in religion and the arts at Graduate Theological Union. He has been Director of Religious Education Program at St. Catherine's College in Minnesota, and Professor of Worship, Education and the Arts at St. Patrick's Seminary, Menlo Park. He is the originator of the Lifelines series for the Teleketics people.

Workshop 1-G on Fri., "Religious Themes in American Folklore", will present five themes common to Christian Faith and American life, for use by religious educators. Beginning with the Pilgrims, and continuing into modern day American life, our country has seen itself in a special covenant relationship with God. Because of this relationship, certain Judeo-Christian religious values are at the heart of the American experience—even that part of American life that seem secular. The most important values of American life—celebrated on film, TV, the press, and in our homes and schools—derive from Old Testament themes. These themes can actively be incorporated in religious education programs at all age levels.

In Workshop 2-L on Fri., "Images of God in American Folklore", Mr. Wilhelm will tell us of the rich heritage of the Native American and how it can help us teach fundamental truths about our God through the imagination. Three examples will be given to illustrate the use of these stories with (1) children, (2) teens, and (3) adults. This will be done through the use of filmstrips, songs, and stories from the Hopi, Ojibwa and other Native American traditions as they are adapted for all Americans today.

Too many of us think that storytelling is a "gift you are born with" or that a good storyteller must be a "professional performer." In Workshop 3-G on Sat., repeated in 6-G on Sun., "How to Become an Effective Storyteller", Mr. Wilhelm will show how all of us can be great storytellers if we remember a few simple suggestions. At home and at school, in CCD classes and in liturgy, we can tell stories to communicate the Gospel in an especially delightful and effective way. Techniques will be demonstrated and helpful materials will be distributed.



DAVID YANTIS
[Workshop 1-J Friday 2:30-3:30; 6-K Sunday 2:45-4:00]

Mr. Yantis, a nationally known composer/singer/guitarist and resource person on music and liturgy, has travelled extensively presenting workshops on music and liturgy. He has five albums on the WORD label to his credit, and is the compiler of the Contemporary Hymnbook. Mr. Yantis has pioneered much of the new contemporary music in the church today and is well-known for his work with choirs and youth in the area of creative worship.

Mr. Yantis and the participants in workshop 1-J on Fri., "Creative Music for Liturgy", will explore music's role in creating new means of communicating the gospel within the framework of liturgy. He will present new music relevant to liturgy, in preparation for Saturday's Mass; Mr. Yantis will present the music at that Mass. Though not necessary, participants who have portable "C" type instruments and wish to bring them along are invited to do so.

Workshop 6-K on Sun., will be a partial repeat on Mr. Yantis' workshop on Friday. He will continue the exploration of music as a tool of liturgy, with the addition of presenting more creative materials.

Bilingual homily set for Saturday Mass

Since our "small group" liturgies will be the Penance Liturgies on Saturday afternoon, one Mass will be celebrated on that day at 4:30 p.m. Like the other Congress Masses, it will feature a diocesan Bicentennial theme and will be open to the public; though the principal participants are expected to be the Congress registrants, for whom it will be offered in gratitude for their service to the diocese in spreading Christ's message of freedom.

The principal concelebrants will be Bishop Maher and Bishop Chavez, and the homily will be a bi-lingual message delivered by Fr. Frank Ponce of our diocese.

A HEALTHY balance of English and Spanish is planned for the prayers, readings and music in this Liturgy, with our own Sr. Rosa Martha Zarate again collaborating this year with the famed Mr. David Yantis to provide musical leadership.

The general assembly by Dr. Michael Cavanagh, a rich fare of Congress workshops, four Penance Liturgies and a fully bi-lingual locally lead religious educators' Mass add up to Saturday being truly a "very good day" at this year's Congress.

All priests in the diocese available are invited and encouraged to concelebrate this Mass and are asked to assemble with alb and red (or white) stole in the corridor upstairs of the main lobby of the Concourse at 4:15 p.m.

Exhibitors at 1976 Congress

Benziger, Bruce & Glencoe, Inc.
William C. Brown Publishers
Daughters of St. Paul
Don Bosco Films and Filmstrips
Folk Mass & Modern Liturgy (Resource Publications)
Holy Childhood Association
Ikonographics, Inc.
Liturgical Press
Merchants of Light
North American Liturgy Resources
O'Connors Church Goods
Our Sunday Visitor
Paulist Press
ROA Films
Sadlier (William H. Sadlier, Inc./ Oxford Book Co.)
Silver Burdett Company
Winston Press

Filling out the Congress registration form

1. PRINT your name and address clearly, as the tickets for your general assemblies and workshops will be mailed to you. You will be assured of receiving your tickets if your name and address are easy for us to read.

2. CHECK ONE BOX, indicating whether you are registering for one day only (Friday, Saturday or Sunday), the full Congress (all three days) after January 23, or the special pre-registration opportunity of all three days at $12.00. Please note that registration by mail after the January 23 pre-registration deadline is not recommended due to insecurity of return mail of your tickets; it is better to make that registration at the Congress site. Please indicate the amount enclosed and be sure that it agrees with the box you checked.

3. LOOK on page 5 of this brochure. Choose the workshops and Penance Liturgy you would like to attend. Make a first and second choice. Note that several of the workshops are repeated at other times. Enter the numbers of the workshops you have chosen in the spaces provided on the registration form.

4. ENCLOSE A CHECK to pay for the registrations you have requested. Do not send cash by mail. Make the check payable to SAN DIEGO CCD CONGRESS. Mail check and registration to:

San Diego CCD Congress
P.O. Box 80428
San Diego, California 92138

5. Sign language interpreters will be available for hearing-impaired persons upon request. Please note item on Registration Form and check appropriate box.

Registration information

Each person please register on a separate form. This includes husbands and wives, even if you are taking the same workshop. You can duplicate this form or get more copies from the CCD office (291-7614). Please use ONLY the official Congress registration form. Religious—please register using your family name, e.g., Sr. Mary Jane Smith.

Pre-registration fee of $12.00 for the full three days of the Congress, or $6.00 for any one day, must accompany your registration. Sorry, but because of the tremendous amount of bookkeeping that would be involved, we cannot bill parishes for any registrations. No refunds can be made after the closing date for pre-registration.

The closing date for pre-registration is January 23. After that date registrations may be made at the Registration Desk at the Congress. Regular registration fees for the Congress then are: $15.00 for all three days; $6.00 for any one day. A special "window" will be available at that desk for single Assembly or Workshop tickets at $2.50 each.

Those priests registering to concelebrate the Saturday Liturgy at 4:30 p.m. are asked to indicate this on the registration form. They should bring their own alb and red (or white) stole, and vest in the corridor upstairs of the main lobby of the Concourse.

Admission to general assemblies, including the keynote address, and workshops is by ticket only. Control tickets are also necessary for the Penance Liturgies on Saturday. The Masses on Friday at 7:30, Saturday at 4:30 and Sunday at 4:30 are all open to the public.

Para llenar la forma de inscripcion

1. Escriba su nombre y direccion con claridad (letra impresa) ya que los boletos se le enviaran por correo.

2. Marque con claridad el espacio correspondiente indicando si se quiere inscribir para los tres dias (viernes, sabado, domingo) del Congreso o solamente para uno. Se les recomienda no hacer su inscripcion despues del dia 23 de Enero para evitar que sus boletos no lleguen a tiempo o se extraien. En el espacio senalado, anote claramente la cantidad de dinero que envia.

3. Escoja las sesiones y Liturgia Penitencial que le agraden. Se recomienda hacer dos opciones: una de mayor prioridad o preferencia y otra segunda de menor interes. Note que algunas sesiones se repiten en otro tiempo. Marque los numeros de las sesiones que escoja en el espacio senalado.

4. Se les pide no mandar dinero en efectivo al hacer su inscripcion. El cheque o money order se hara a favor de: SAN DIEGO CCD CONGRESS. Envielo a:

San Diego CCD Congress
P.O. Box 80428
San Diego, California 92138

Forma de inscripcion

Cada persona llenara una forma de inscripcion por separado. Puede duplicar esta hoja de inscripcion o pedir las que necesite a la oficina de CCD (291-7614). A las religiosas se les suplica usar su nombre de bautismo.

Si la inscripcion se hace antes que la fecha del Congreso, la cuota por los tres dias es de $12.00. La cuota por un solo dia es de $6.00. Ya sea que asista los tres dias o solo uno debe llenar la hoja de inscripcion. La oficina no podra por esta vez, hacer los cobros a las parroquias, por lo tanto se les suplica hacerlo directamente al enviar las inscripciones. No se haran devoluciones de dinero despues del 23 de Enero.

Despues del 23 de Enero las inscripciones se haran a la entrada del Congreso. Si se hace la inscripcion despues de esta fecha la cuota sera de $15.00 por los tres dias; $6.00 por un solo dia. Habra una ventanilla especial para aquellas personas que solo quieran asistir a una Asamblea General o a una sesion, el precio sera de $2.50.

La admision a cualquier conferencia o seminario se hara solamente con boleto. Se dice lo mismo para la Liturgia Penitencial del Sabado. Las misas del viernes a las 7:30 p.m., Sabado a las 4:30 y el Domingo a las 4:30, estan abiertas al publico.

DIOCESE OF SAN DIEGO
Diocesis de San Diego

BICENTENNIAL YEAR CONGRESS
Congreso Bicentenario

REGISTRATION FORM
Forma de Inscripcion

Office Use Only
R_____
P_____
T_____

NAME_____ PHONE_____
Nombre (Last / Apellido, First / Nombre) — Telefono

ADDRESS_____ CITY_____ ZIP_____
Domicilio — Ciudad

PARISH_____ CITY_____
Parroquia — Ciudad

Please check one: (Favor de marcar solo uno):

REGISTERING FOR: / Inscripcion Para: ____Friday at $6.00 Viernes ____Saturday at $6.00 Sabado ____Sunday at $6.00 Domingo ____Full Congress at $15.00 Todo el Congreso

Special full Congress preregistration before January 23 at $12.00
Inscripcion especial si se hace antes del 23 de Enero

Please indicate amount enclosed
Favor de anotar la cantidad que envia

WORKSHOP AND PENANCE LITURGY SELECTIONS
(Selecciones para los seminarios y liturgia penitenciales)

FRIDAY
Viernes

Session 1, 2:30 to 3:30 p.m.

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

SATURDAY
Sabado

Session 3, 10:30 to 11:45 a.m.

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

SUNDAY
Domingo

Session 5, 10:30 to 11:45 a.m.

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

FRIDAY
Viernes

Session 2, 4:00 to 5:00 p.m.

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

SATURDAY
Sabado

Penance Liturgy Selection
Liturgia Penitencial
1:00 to 2:00 p.m.

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

SUNDAY
Domingo

Session 6, 2:45 to 4:00 p.m.
Sesion 6

First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

PRIEST REGISTRANTS
(Solo para sacerdotes)

Please indicate if you will concelebrate the Saturday Mass at 4:30 p.m.

Yes _____ No_____

SATURDAY
Sabado

Session 4, 2:45 to 4:00 p.m.
Sesion 4

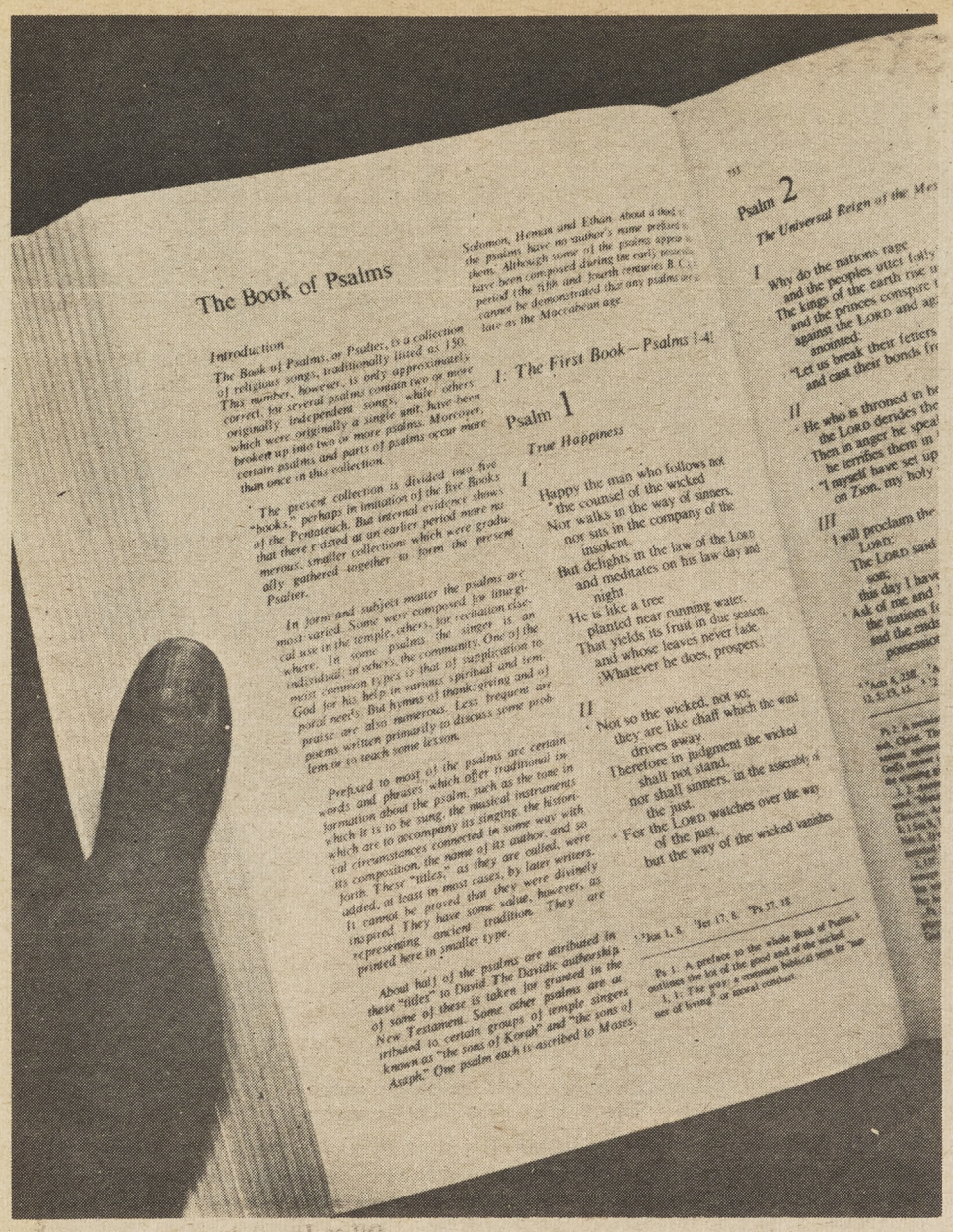
First Choice
De preferencia _____

Second Choice
Una segunda opcion _____

SIGN LANGUAGE INTERPRETER:

Check the following box if you need a sign language interpreter.

☐


The Book of Psalms

Introduction

The Book of Psalms, or Psalter, is a collection of religious songs, traditionally listed as 150. This number, however, is only approximately correct, for several psalms contain two or more originally independent songs, while others, which were originally a single unit, have been broken up into two or more psalms. Moreover, certain psalms and parts of psalms occur more than once in this collection.

The present collection is divided into five "books," perhaps in imitation of the five Books of the Pentateuch. But internal evidence shows that there existed at an earlier period more numerous, smaller collections which were gradually gathered together to form the present Psalter.

In form and subject matter the psalms are most varied. Some were composed for liturgical use in the temple, others, for recitation elsewhere. In some psalms the singer is an individual; in others, the community. One of the most common types is that of supplication to God for his help in various spiritual and temporal needs. But hymns of thanksgiving and of praise are also numerous. Less frequent are poems written primarily to discuss some problem or to teach some lesson.

Prefixed to most of the psalms are certain words and phrases which offer traditional information about the psalm, such as the tone in which it is to be sung, the musical instruments which are to accompany the singing, the historical circumstances connected in some way with its composition, the name of its author, and so forth. These "titles," as they are called, were added, at least in most cases, by later writers. It cannot be proved that they were divinely inspired. They have some value, however, as representing ancient tradition. They are printed here in smaller type.

About half of the psalms are attributed in these "titles" to David. The Davidic authorship of some of these is taken for granted in the New Testament. Some other psalms are attributed to certain groups of temple singers, known as "the sons of Korah" and "the sons of Asaph." One psalm each is ascribed to Moses, Solomon, Heman and Ethan. About a dozen of the psalms have no author's name prefixed to them. Although some of the psalms appear to have been composed during the early, preexilic period (the fifth and fourth centuries B.C.), it cannot be demonstrated that any psalms are as late as the Maccabean age.

I. The First Book—Psalms 1-41

Psalm 1

True Happiness

I
Happy the man who follows not
the counsel of the wicked
Nor walks in the way of sinners,
nor sits in the company of the insolent,
But delights in the law of the LORD
and meditates on his law day and night.
He is like a tree
planted near running water,
That yields its fruit in due season,
and whose leaves never fade.
Whatever he does, prospers.

II
Not so the wicked, not so;
they are like chaff which the wind drives away.
Therefore in judgment the wicked
shall not stand,
nor shall sinners, in the assembly of the just.
For the LORD watches over the way
of the just,
but the way of the wicked vanishes.

Psalm 2

The Universal Reign of the Mes

I
Why do the nations rage
and the peoples utter folly?
The kings of the earth rise up
and the princes conspire
against the LORD and against his anointed:
"Let us break their fetters,
and cast their bonds from us!"

II
He who is throned in heaven
the LORD derides them.
Then in anger he speaks to them;
he terrifies them in his wrath:
"I myself have set up my king
on Zion, my holy mountain."

III
I will proclaim the decree of the LORD:
The LORD said to me:
You are my son;
this day I have begotten you.
Ask of me and I will give you
the nations for your inheritance
and the ends of the earth for your possession.

"Religion, occupying herself with personal destinies and keeping thus in contact with the only absolute realities which we know, must necessarily play an eternal part in human history."—William James, "Varieties of Religious Experience," 1902.

"The victory that overcomes the world is not success but faith and it is only the eye of faith that understands the true value of history."—Christopher Dawson, "The Kingdom of God and History," 1937.

A Time of Hope and Promise

Music may mean our capacity to love

By The Dameans

"You deserve a break today," is one of Barry Manilow's best-known songs even though he won't get a gold record for it. His latest single is "I Write the Songs," and it is indeed a welcome break from the constant flow of say-nothing music. Sit back, relax, and let music entertain you.

The beginning of a new year is a time when people talk of taking a break. It's the time for New Year's resolutions, when we promise ourselves we will break from some accustomed way of doing things to try again to better ourselves. It is a time of hope and promise, of dreaming and planning, of optimism and the belief that I am a person.

THE NEW YEAR is a time when I affirm my worth as a person and ask how I might improve. It is a time for believing that I am a song worth singing even if I have to rearrange the melody or harmony lines of my life every so often.

In Barry Manilow's song, music sings to us "My home lies deep within and you I've got my own place in your soul"...Every human being has music within him and it doesn't just mean singing. The music could well mean the capacity for loving which every person has.

Love, like music, can't rest in the heart. Only when it is expressed, when it looks out through your eyes, can love become a note to add to someone's melody. And if we all spend our time singing our love for one another, "It's from me, it's for you, it's from you, it's for me," the worldwide symphony of peace will eventually replace the noise of war and hate.

MUSIC MAY have been alive forever, but it's only because there was a good and gracious God who set the world singing with the music of His love.

Father, we thank you for all the good things you have given us, and especially today the gift of music, which like your love, ever surrounds us.

We thank you for the songs in our lives and for those who sing them to us, to cheer us, to console us, to help us know that we are loved.

We thank you most of all for your greatest Song, your Son Jesus whose birth was accompanied by the singing of angels and whose coming again will be announced by the sound of a trumpet.

He is the one who taught us that each of our songs is important and sounds best when sung together with all our brothers.

May we always pass along the song of your great love.

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, LA 70821.)

BIBLE READINGS AT MASS
Sunday, Jan. 11—Baptism of the Lord
Isaiah 42:1-4; 6-7; Acts 10:34-38; Mark 1:6b-11 (21)



GOD WAITS AT OUR ROOTS—"We are invited to write [our histories] in order to discover a future built into our very being by our experience of the past." The past and the future of this worshipper are reflected in his time-worn face and the awe and respect in his eyes as he reflects on his God.—NC photo

Reliving our Roots

When there is conflict we find the way by recalling where we have been

By Mary Maher

Ira Progoff, the great contemporary psychologist in the tradition of Carl Jung, has given us a valuable way to find our personal identities more fully. He has suggested that we write of our lives as fully as we can in diary form.

His invitation to write our histories is not to justify our deeds nor even to judge our motives. We are invited to write in order to discover a future built into our very beings by our experience of the past.

WE MAY OR may not agree that such history is bunk, to use an expression of Henry Ford. We may or may not believe that history teaches us to live better. But no sane man can disconnect his life from its roots without enormous peril.

The year of Bi-Centennial is now here, a time when we as Americans seek to recelebrate the origins of our history. Much history that we will read of our United States roots comes, as does Scriptural writing, from the time of our historical exile. Somehow when there is conflict we seek to clarify where we are going by recalling where we have been.

So too was the intent of the deuteronomic and priestly writers. They sought to celebrate a vital memory, not merely to recount its historical accuracy. And, as all men who love their histories, they exaggerated its high points and dwelt on its infidelities with special harshness.

FOR WE TEND to euphemize first loves and magnitize first errors. The Scriptural writers that we are speaking of truly believed what much later the poet Rilke wrote: "God waits for us at our roots."

The deuteronomic writer was a favorite of the New Testament writers. They quoted deuteronomic writing often because of its stress of faithfulness to God's law. It stressed remembering our past as the means of celebrating it. Much emphasis, of late, has been given to this "telling of our stories" in an effort to see for ourselves how God has been with us in the long haul we name "history," either personal or communal.

Yet the priestly writers remind us also of the paradox that often comes with recalling our histories. We may come up directly against contradiction: God seems to have gone from us in our suffering, in the inconstancies that mark our journey forward.

WHERE INDEED, the modern Jew asks, was his God during the hours of holocaust? Or where was he when his Christian brothers did not protest with their lives this atrocious crime?

The priestly writer was a demanding writer. He asked questions that could only be heard by those with some measure of integrity. He placed justice and worship in the same faith moment; no justice, no worship. Yet, the smallest act of justice was worthy of being a subject of worship.

The priestly and deuteronomic writers tried to clarify for their fellow believers what it meant to be the recipients of God's Covenant. They dwelt on the fidelity/infidelity theme in an effort to genuinely know what Israel could do to be true to God's action in her history. Whenever they spoke, they spoke in order to relive the authentic thrust of Israel's history.

WE CHRISTIANS seek to follow the pattern given us by these historical writers. We seek to renew, that is, we seek to be true to our history, both that of the Church and of our individual histories.

We seek, as Jesus asked of us, to be faithful to the Father's original pattern in man's time: faithful love of us.

Insights in Faith

La Biblia—Obras Historicas

Compilando la Biblia

Por el Padre John J. Castelot, SS

Cada una de las tradiciones incorporadas en el Pentateuco, o Ley, tiene su propio estilo, savor, vocabulario y razon teologica. Las circunstancias y ejemplos de Moises, sobre todo durante el Exodo, llegaron a ser tema central de la tradicion hebrea. Dicha tradicion no fue preservado por ningun gremio autoritativo.

Fue formada por cuatro corrientes principales dos de las cuales ya hemos visto: El Yavista y el Elohista. Los eventos historicos forman la base de estas corrientes que son las mismas ensenazas elementales del evangelio de la vida de Jesucristo.

EL LIBRO de Deuteronomio contiene una interpretacion. Describe el pasado en terminos del amor de Dios y la forma en que el hombre le corresponde en relacion a la adoracion en un santuario oficial, en terminos de la prosperidad y el desastre segun su lealtad a la palabra de Dios.

Esta interpretacion es tipicamente profetica. Refleja el mismo sentido historico que es la esencia de la inspiracion profetica. Los antiguos libros historicos de la Biblia fueron escritos por hombres bien empapados en este concepto, de ahi el nombre historia Deuteronomica.

Despues de la caida de Samaria en 722 todos los datos necesarios para los comienzos de esta historia fueron reunidos en Jerusalen. Existian las ya antiguas biografias de David y Salomon, los ciclos de Elija y Elisha, las bibliotecas oficiales de Samaria y Jerusalen, los relatos tradicionales del Exodo, la conquista de Canaan, la obra de Josue, los Jueces y Samuel.

LOS EDITORES Deuteronomicos hallaron un ambiente favorable para compilar una historia significativo del material existente durante el reino de Josias (640-609). No era un trabajo sencillamente de anotar nombres, fechas y lugares sino de interpretacion de la voluntad de Dios mediante su concepto historico de los israelitas. De esta manera cuatro libros conocidos como libros antiguos de los profetas nacieron, Josue, Jueces, Samuel y Reyes.

Esta historia fue editado y terminado durante el Exilio. Fue, en efecto, un examen nacional de consciencia. Porque se encontraban en el exilio, derrotados, humillados, subyugados, su patria destruida, el Templo hecho una ruina? La respuesta estaba en su historia y desde el punto de vista Deuteronomico su historia era una triste cronologia de infidelidad a los terminos del Convenio. Esto fue su interpretacion del juicio divino sobre su pueblo.

LA ULTIMA de las cuatro tradiciones fue la Sacerdotal, llamado asi porque tomo su forma final de la escuela de sacerdotes durante el Exilio. A los sacerdotes debemos el arreglo general del Pentateuco y algunos de sus paginas mas importantes. Todo el Libro de Levitico, la mitad de Exodo, la cuarta parte de Numeros y la quinta parte de Genesis, incluyendo la bien conocida historia de la creacion en el primer capitulo, fueron obra de la escuela sacerdotal.

El espacio no permite un estudio a fondo de esta obra pero nos permitimos examinar una muestra: La historia de la creacion (Gen. 1:1-2:4a) es caracteristica de la escuela sacerdotal.

Su majestuosidad revela una idea exaltada del transcendental y santisimo Dios que solo necesita hablar para crear. Todas las cosas animadas o inanimadas fueron creados por El pero El esta infinitamente por arriba de ellos. Que diferencia entre esto y los siguentes versos de la version Yavista en los cuales Dios es un jardinero, escultor, cirujano y hasta un sastre andando y hablando con sus creaturas en conversacion familiar.

EN UNA EPOCA se puso de moda ver toda clase de conflictos con las ciencias naturales. Hoy en dia se reconoce que los miembros de la escuela sacerdotal eran mas que nada, teologos y no hombres de ciencia. Su proposito no era el de dar una historia visualizada de la creacion sino el de ensenar verdades religiosas.

Hizieron su trabajo en una forma tipica. Especializaron en la clasificacion, sistematizacion y la codificacion. Sus mentes eruditos produjeron un relato friamente logico, ordenado, con poca atencion a la imaginacion o las emociones.

El autor hizo una esquema de dos columnas arreglados de tal forma que la primera columna (los primeros tres dias de la creacion) correspondieron exactamente con la segunda columna (las ultimas tres dias). Asi, la creacion de la luz en el primer dia se empareja exactamente con la creacion de los astros en el cuarto dia.

DE FORMA que se ocupo mas en una presentacion sistematica en vez de una sequencia cientifica de los eventos. Esquemas de este tipo son faciles de recordar y quiso que los lectores recordaran las lecciones que el queria ensenar.

Estas lecciones eran sumamente importantes durante el Exilio cuando el pueblo vivia entre los paganos en Babilonia. Les tuvo que recordar que hay solo un Dios y que ha existido desde la eternidad y que solo El ha creado todo lo que existe.

Hasta los astros que tanto adoraban los babilonios fueron de su creacion. Tambien era importante subrayar lo sagrado de la sexualidad, hacer hincapie a la verdad eterna que las mujeres, al igual con los hombres, fueron creados por Dios y su union uno con otro es por preferencia divina. Hacen notar especialmente lo sagrado del domingo cuando hasta el Senor descanso.

Nada mas estos cuantos versiculos revelan la mentalidad, los propositos y las tecnicas de los hombres que compilaron la ultima de las grandes tradiciones que forman parte del Pentateuco, la ley, y editaron las cuatro para formar una sola obra maestra.



PASTEL NAVIDENO PARA JESUCRISTO—Mark Rivera y Karen Feld ofrecen un pastel de cumpleanos al nino Jesus representado en el nacimiento a la izquierda en manos del Sr. Obispo Auxiliar Gilberto E. Chavez durante una Misa especial para ninos en Nuestra Senora de Guadalupe, San Bernardino, donde el Obispo Chavez es rector. Observando esta el Acolito Alfred Perez.—Foto de George Baeza

Un proyecto que unidos sera realidad

Por el Padre Manual Lopez, SJ

Hoy dia, cualquier otra humanitaria de transendencia social, encuentra respuesta, no importa si es local, regional nacional o extranjera, pues Dios ha puesto en el hombre ese sentimiento de humanismo, de compasion, hacia sus semejantes y mas si estan necesitados, aunque haya algunos que se resistan a este instinto, gracia, a esto se levantan y se sotienen "orbes" de caridad.

Los Hispanos, tendemos a ser un poco individualista, nacionalistas, locales, y aunque somos masa, y una fuerza en potencia imponderable, por no estar unidos, ni organizados, se pierde una cantidad muy grande de energia, por eso es que apenas cristaliza obra alguna que merezca la pena.

SI LOS 16 millones de Hispanos, que viven en los E.E.U.U. como exiliados, emigrantes, turistas, residentes, o ciudadanos, se uniesen cincamente, cuanto poder, laboral, social, politico adquiriria, cuantas leyes que ahora son adversas se enmendarian.

Si los Hispanos, ya sean, autoridades, empresarios, profesionales duenos de industrias, factorias, o negocios, ayudasen a sus hermanos los Hispanos, se evitarian centenares de miles de casos de injusticias, y se remediarian miles y miles de casos de miseria.

Hay que despertar en los Hispanos, sus fuerzas latentes de un pueblo que pudo y que puede logar los exitos, en este pais, que han logrado otros pueblos que son minoria, pero que viven y trabajan "unidos."

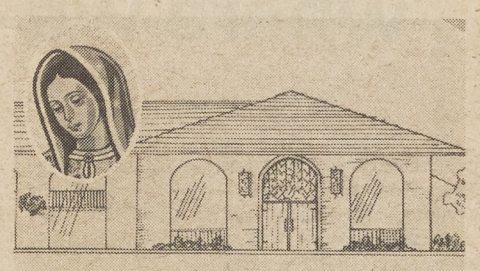
EL SLOGAN que debe difundirse por todas las esferas, y propaganda sin cesar es: Hispanos "unidos," y si la llama de este grito prende en los corazones de los Hispanos, no lo duden seremos como los demas pueblos respetados y tratados con "igualdad" y lo mas importante de nuestro caso, sugiran por "doquier" "obras" de ayuda, de capcitacion, de promocion para tantos millones de hermanos nuestros Hispanos que tanto las necesitan y que por estar divididos y desorganizados, nos vemos impotentas para realizarlas, y poder remediar tanta necesidad.

Quieren, mis queridos Hispanos, demostrar que estan dispuestos a trabajar "unidos" para comenzar a realizar "obras" en favor de sus hermanos necesitados, y que ya no quieren ser apaticos, ni indiferentes a las llamadas de quienes les quieren, y desean ayudar a los Hispanos?

Es Gilberto E. Chavez, Obispo Auxiliar de la Diocesis de San Diego, (Obispo Hispano) guien desea hacer una "Obra Social" en favor de los Hispanos de la Zona Norte de San Diego eminentemente Hispana, para hacer una guarderia infantil, con su convento para unas Monjitas Sister's Poor que ademas de cuidar a los ninos, visitan a los enfermos, y ancianos.

SE TENDRAN el aulas para mas de 400 ninos que se les dara la doctrina cristian biligue. Se tendra un salon para atender a los jovenes formandoles para la Iglesia y la sociedad, y donde esten entretenidos.

Habra una clinica para atender a ninos y a personas sin recursos. Habra un club para las personas ancianas, donde seran atendidos espiritual y materialmente, y puedan pasar el dia alegres y satisfechos. Habra oficinas para atender asuntos legales de los



emigrantes. Pequenos salones para actividades, que podran convertirse en un espacioso salon para convenciones, de actividades religiosas y sociales de esta zona.

Si solo cada Hispano de esta diocesis diera $1.00 pusiera un "bloque" se construiria este ano el edificio, si ademas coloboran los demas Hispanos de solo California, mucho mas si intevieren de otros estados se terminaria la obra. El Hogar Nuestra Senora de Guadalupe sera una "realidad."

LA RESPUESTA mis queridos hermanos Hispanos esta en sus manos. "Querer es poder" y en la union de los poquitos esta la fuerza, y se hacen las obras grandes.

Yo se que el Corazon de Jesus, que es amor y ha nacido en sus corazones para que "amen" a los demas, bendecira sus esfuerzos y su colaboracion y sera la "obra" piloto, el primer eslabon de otras "obras" en favor de los Hispanos en este ano bicentenario, en este ano del Congreso Eucaristico Internacional, en favor de los que tienen "hambre," material, espiritual y social.

Los donativos los pueden enviar a Hogar de Nuestra Senora de Guadalupe, 1430 W. 5th St., San Bernardino, CA 92411.

El Senor se lo premiara devolviendoles el 100 por uno como El ha prometido, y no engana, si no que cumple. Se les dara informacion por esta publicacion del resultado de su respuesta generosa.

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MANY TIMES

a sermon, a classroom remark, or something a friend said hits home. God often uses the words of another in a surprising way. Sometimes they ring out clearly and the message really gets through. It is the Lord inviting. He is only talking through somebody else.



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Pope Paul closes special door

'Holy Year forged 20th century covenant' with God



DELIVERING THE WORD—Pope Paul proclaims his Christmas message from the loggia above the main entrance to St. Peter's Basilica. He praised the world's young people for having unmasked the "specious, or at least insufficient, wisdom" of previous generations.



PACKED HOUSE—More than 100,000 people jam St. Peter's Square for open-air midnight Mass celebrated by Pope Paul on Christmas morning. The Mass marked the end of Holy Year observances that drew eight million pilgrims to Rome. The Pope told the throng that Holy Year had brought a new covenant between God and 20th century man, and that the world, "in staggering fear," had come "near to the abyss of fatal ruin."—NC photos

The Church through the 1975 Holy Year has forged a 20th-century covenant between God and contemporary life, Pope Paul proclaimed in closing the year-long jubilee Dec. 24.

"We shall remember it forever," exclaimed Pope Paul during an unprecedented midnight Mass under cold, clear skies in St. Peter's Square.

"A RELIGIOUS ACT or covenant has successfully endeavored to link this so-called modern life of ours with You, O God."

The Pope, who minutes before had drawn closed two bronze doors at the Holy Year entrance to St. Peter's Basilica, declared solemnly: "In staggering fear we have come near to the abyss of a fatal ruin, and we have dared...to knock again at the door of the Father's house that we ourselves have abandoned."

Workmen later sealed up the Holy Door entrance with bricks stamped with Pope Paul's crest. The Pope, who last Christmas became the first pilgrim of the Holy Year to pass through the door, was the last of about eight million pilgrims to cross the portals.

THE DOORWAY at the far right of St. Peter's Basilica will remain sealed until the next scheduled jubilee in the year 2000.

At solemn ceremonies Christmas morning, cardinals sealed up the Holy Doors at Rome's other major basilicas—St. John Lateran, St. Mary Major and St. Paul Outside-the-Walls.

Addressing about 90,000 pilgrims during the homily of the Mass televised around the world, the Pope said that the New Covenant Holy Year links with God "our concrete, historical and civil life, whether negative, skeptical, aberrant and indifferent, or pious and faithful."

THEN ADDRESSING God in language reminiscent of the Old Testament covenants, the Pope said: "You are, O God, under every aspect, Necessary. Today You belong to us, O unrivalled God, God of mystery, of peace and of beatitude.

"We confess this: we have bent our heads, senseless with pride, with self-sufficiency and foolishness, and before the requirements of God's kingdom we have regenerated our consciences in the sincerity and the wisdom of humility."

Holy Year has taught the Church that "faith is life," the Pope said. "It is life because it reaches You...life is You, O God, suspended as a beatifying lamp cast upon the shadow of our stuttering experience."

"AND WHERE SHALL we go now?" the Pope asked, now that Holy Year is over.

"We shall understand the 'sign of the times' which is love for that neighbor in whose definition You have included every person—yes, every person needing understanding, help, comfort, sacrifice, even if he is personally unknown, even if he is annoying and hostile."

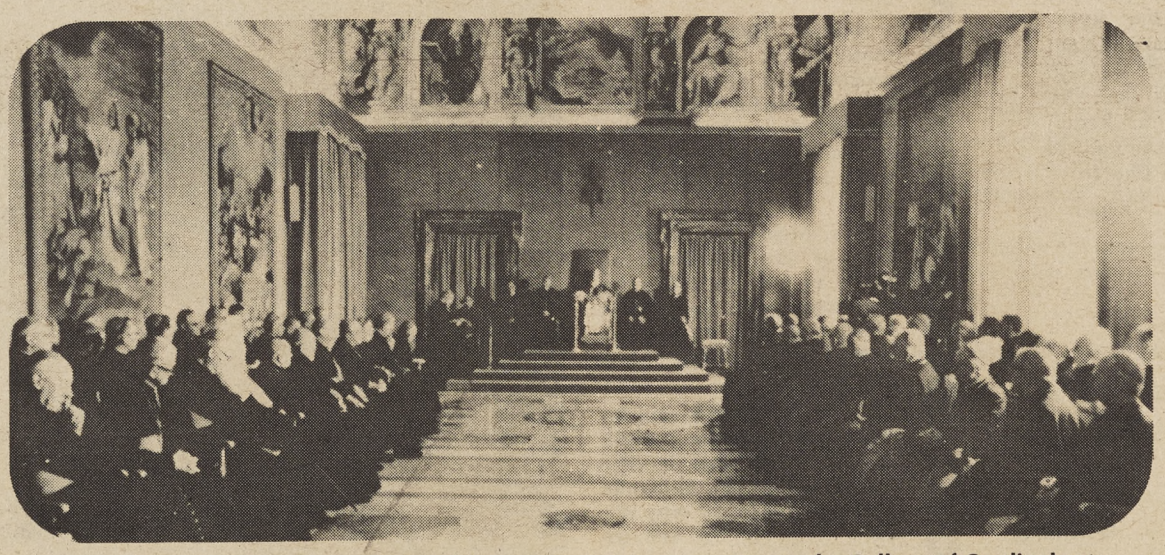
The Pope then concluded his message on the closing of Holy Year: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give to the world the longed-for transfiguration of humanity that, at last, is Christian."

NC News





CLOSING THE DOOR—The Holy Year of 1975 comes to its conclusion as Pope Paul closes the bronze door to St. Peter's Basilica symbolic of the jubilee year. The door will be sealed with bricks until the next Holy Year. Behind the Pope stands Msgr. Virgilio Noe, master of pontifical ceremonies.



GREETING CARDINALS—Pope Paul delivers a Christmas greeting to the College of Cardinals at a reception in the Consistorial Hall within the Vatican. The Pope spoke of the "still serious and unresolved" Middle East problems, and called for Israel to "recognize the rights and legitimate aspirations of another people who themselves have suffered for a long time, the Palestinian people." He also called for a free hand for the Church in Czechoslovakia, Romania, the Soviet Union and Vietnam.

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

ATAYDE, Antonio S. Father of Pura Castro, Rosie Gonzales, Edward and Steven Atayde, brother of Victor Atayde, also 25 grandchildren and 29 great-grandchildren. Requiem Mass, Dec. 22, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

BRAND, Elizabeth K. Mother of Susan Butt and Richard Brand. Requiem Mass, Dec. 30, Our Lady of Grace Church.

Goodbody's Blvd. Chapel

FLAHIVE, Thomas J. Husband of Helen Flahive, father of Bernice Flahive, Betty Paris, Robert F., Richard G., Ronald, R. Tom, Roger, Ralph and Roy Flahive, brother of Reynold R. Flahive and Myrtle Lechner, also 24 grandchildren and two great-grandchildren. Requiem Mass, Dec. 31, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

FILIPPONE, Guiseppe. Husband of Rosa Filippone, father of Jo Marie, Anthony J. and John Filippone, brother of Giuseppina, Dominic and Filippo Filippone. Requiem Mass, Dec. 15, Our Lady of the Rosary Church.

Goodbody's Ivy Chapel

FINLEY, Patricia F. Wife of Vincent W. Finley, mother of David R. Finley and sister of Cecilia Bloom. Requiem Mass, Dec. 31, The Immaculata.

Goodbody's Ivy Chapel

BONILLAS, Jose M. Husband of Catalina Bonillas, father of Arturo Bonillas. Requiem Mass, Dec. 19, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

JAVIS, Joseph T. Husband of Ann Jarvis, father of Catherine Reno. Requiem Mass, Dec. 30, St. Didacus Church.

Goodbody's Blvd. Chapel

LACCI, Pasquale. Husband of Caterina Lacci, father of Joseph Lacci, also two grandchildren. Requiem Mass, Jan. 3, St. John of the Cross Church.

Goodbody's Blvd. Chapel

MARTINEZ, Jesus T. Father of Carlos Martinez and Sara Castro. Requiem Mass, Dec. 19, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

ROMERO, George A. Son of Mr. and Mrs. Benjamin D. Romero, brother of Henry, Richard and Benjamin D. Romero Jr. Requiem Mass, Dec. 18, Our Lady of Guadalupe Church.

Goodbody's Blvd. Chapel

RYAN, Katherine R. Mother of Mrs. Shaun Ryan, Mrs. Paul Dooley, Mrs. Robert Mills, Mrs. James McCurdy and Miss Kathryn Ryan, John and Richard Ryan, sister of William Hoyer, also 15 grandchildren and 19 great-grandchildren. Requiem Mass, Jan. 2, Our Lady of the Sacred Heart Church.

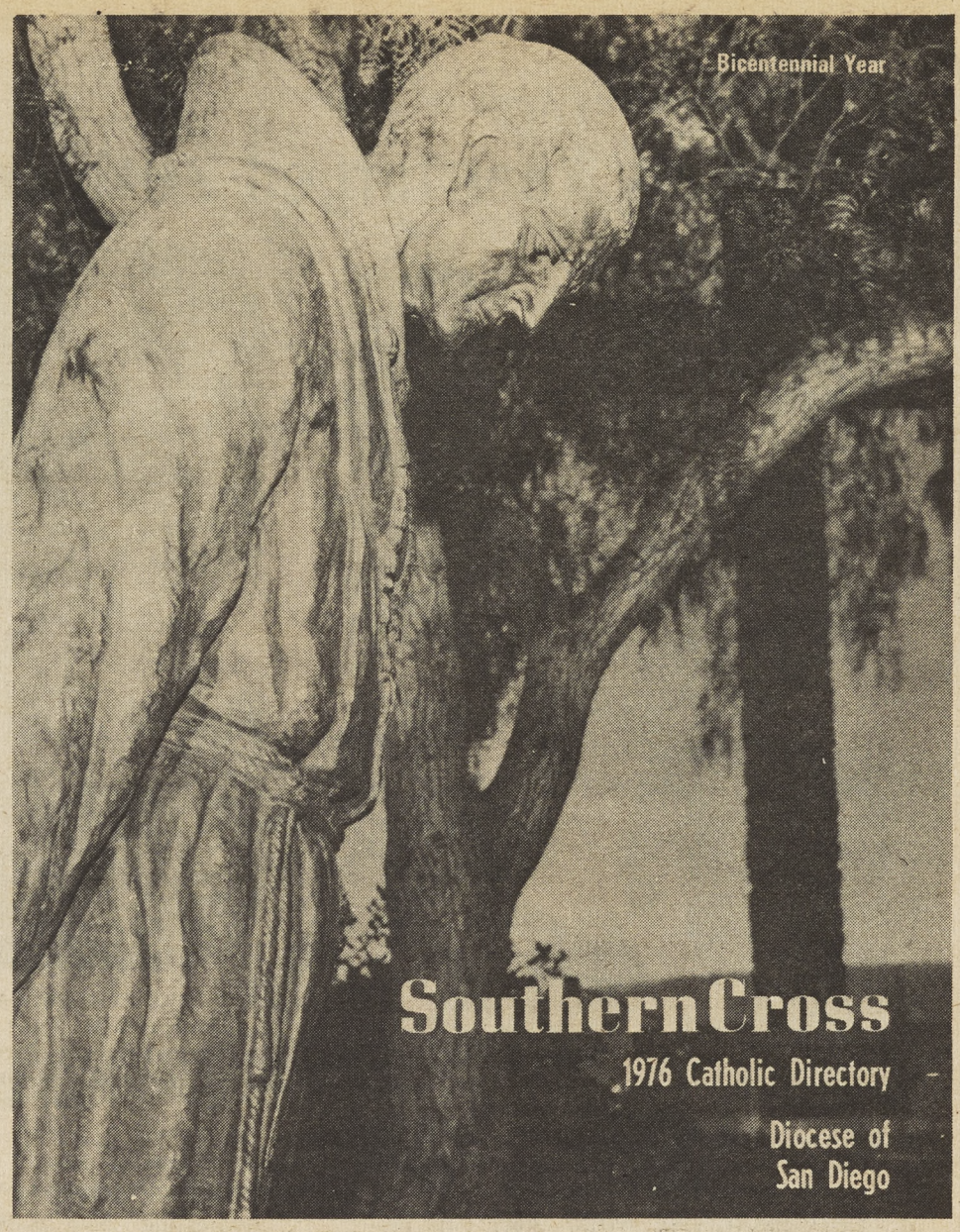
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INFORMATION PACKAGE—The annual Catholic Directory of the diocese, produced by the "Southern Cross", went to every subscriber last week as part of the regular subscription to this newspaper. The cover shows the bronze statue of Padre Junipero Serra on Presidio Hill, overlooking San Diego Bay, where the Franciscan missionary first established his mission in July, 1769. On the back cover the English and Spanish language plaques marking the spot are reproduced. The 100-page directory contains all the vital information about the 36,000 square mile, four-county diocese. Additional copies are available from the SC office at $2 each.

From housekeeper to sacristan

Pastor's mother aids parish

SC Correspondent

GUASTI—The name Melee has special significance for Catholics who frequent tiny San Secondo D'Asti parish in the heart of wine country here.

Father Emil Melee has been pastor there for the last 11 years, and serving as his strong right arm in the parish is his mother, Mrs. Roseann Melee.

LOCATED NEAR the famous Brookside Winery and next door to the Ontario International Airport, the parish has only 27 Catholic families, according to Father Melee, and financially wouldn't be able to support a housekeeper or parish secretary.

Mother Melee performs those duties. "I also do the cooking, and when the altar boys are late for Mass, I take the role of sacristan, lighting the candles and getting the water and wine ready," she adds.

Mrs. Melee began taking care of the housekeeping needs of her son when he was assigned to St. Thomas Mission at the Fort Yuma Indian Reservation many years ago.

FATHER MELEE said he was alone and isolated there and "by that time mother was alone at her Redlands home, so I thought why not have her come out and we would help each other."

After more than two years at the reservation, Father Melee was transferred to San Secondo D'Asti in the heart of the Cucamonga Valley grape vineyard country, and Mrs. Melee followed right along.

Still, every once in a while Mrs. Melee returns to her Redlands home for a time, and then she returns to her quarters at San Secondo.

"MY MOTHER'S still quite independent," said Father Melee. "She receives a small amount from Social Security, but rather than spend her life attending club functions or other things retired women seem to do, mother prefers having a real part in parish life."

"I just love it," said Mother Melee. "I have a nice home in Redlands, but I have lots to do here, and I meet so many people. I wouldn't have it any other way."



HELPING HANDS—Father Emil Melee, pastor of San Secondo D'Asti parish, Guasti, sees what his mother, Mrs. Roseann Melee, is preparing for dinner. She serves the parish from housekeeper to sacristan.—SC

'Pill philosophy' blocks natural family planning

CEDAR RAPIDS, Iowa (NC)—Society's attitude toward fertility and sexuality, and confusion about natural methods of birth control block wide acceptance of natural family planning methods, according to delegates to the first Midwest conference on the subject here.

"People have the attitude that fertility is a disease," said Dr. Thomas Hilgers, assistant professor of obstetrics and gynecology at Jesuit-run St. Louis University.

"THE PILL philosophy treats women as if they're imperfect," he added, "Now that attitude is beginning to extend to man as well. But fertility is not a disease. It is quite normal and natural. We've got to learn how to live with it."

Other speakers at the conference criticized chemical or mechanical means of birth control, saying that they tend to damage rather than build marriages.

"Wives feel used and abused. The female feels she is the guinea pig for the pill," said Benedictine Father Paul Marx, executive director of the Human Life Center at St. John's University, Collegeville, Minn.

FATHER Marx suggested that contraception puts a strain on marriage. "If we do something unnatural it must exact a price," he said. "Contraception is very hard on human relationships."

The priest said theologians are partially responsible for a contraceptive mentality, asserting that they rejected the Pope's encyclical condemning artificial birth control, **Humanae Vitae,** before exploring the possibilities for natural means.

Other speakers said that natural family planning depends upon cooperation between husband and wife. Husbands are responsible for charting fertility cycles with their wives and for contributing to decisions concerning fertility and sexual behavior.

ONE OF the greatest drawbacks of natural family planning, its critics say, is that it requires abstinence during fertile periods of the cycle.

"Abstinence obviously leads to growth in marriage," said Don Kramer, who with his wife, Sylvia, founded the St. Paul-Minneapolis Natural Family Planning Center.



COLTON AIDS NEEDY—The Colton Ministerial Association and Immaculate Conception parish, Colton, where Father Michael Keane is pastor, solicited almost $2,000 from Colton merchants to purchase 170 food baskets for the needy at Christmas. Looking over the baskets in the Immaculate Conception parish hall are, from left, Rev. Bob Johnson, police cadet Kevin Kersey, Tony Perez, past grand knight of the Knights of Columbus, Colton Council No. 4017, and Jim Hays. The Colton Police Department cadets distributed the Christmas baskets to those unable to pick them up at the parish hall.—George Baeza photo

Fr. Haering says rhythm method not effective form of birth control

TAMPA, Fla. (NC)—Redemptorist Father Bernard Haering said here he hoped Pope Paul would not sign a new document that is reported to reaffirm the Church's opposition to birth control methods other than rhythm.

Father Haering, visiting scholar at the Kennedy Institute for the Study of Human Reproduction and Bioethics in Washington, D.C., was responding to a question about a report from Rome that the Pope is about to sign a document reenforcing the controversial encyclical of 1968, **Humanae Vitae,** which emphasized that rhythm was the only acceptable method of birth control for Catholics.

"WE STAND with new data and we are leading to new reflections," Father Haering said. "Otherwise we cannot impose upon today's society true respect for life and health. Hopefully I pray the Pope will not sign the new document."

Rhythm is not only ineffective as a method of birth control but increases the population of the physically and mentally handicapped, Father Haering said.

Speaking at a three-day seminar for the Sisters of the Holy Names, Father Haering cited genetic studies which have been forwarded to the apostolic delegate in the United States for the perusal of the Pope so that "he and the Church may face new scientific data and not ignore the experts.

Calling the use of the rhythm method a mistake based on incomplete genetic information, Father Haering said: "It was an error to say that sperm lived only three says and the ovule only one day. The rhythm method is almost always open for fertilization."

Legal Notices

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 76 0083

The following persons are doing business as:
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San Diego, Calif. 92111
2. MICHAEL WALLACE McNAUGHTON
1641 Burton Street
San Diego, Calif. 92111
3. PATRICK JOHN McNAUGHTON
1445 Idaho St.
San Diego, Calif. 92111
4. DOLORES AGNES McNAUGHTON
1641 Burton St.
San Diego, Calif. 92111
This business is conducted by a limited partnership.
/S/ SAMUEL WALLACE McNAUGHTON
This statement was filed with the County Clerk of San Diego County on January 5, 1976.
SC: Jan. 8, 15, 22, 29, 1976

NOTICE TO CREDITORS
FILE NO. 110228

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
TERRENCE STEPHEN RILEY, aka)
STEPHEN T. RILEY,)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
7825 Ivanhoe, Suite 202
La Jolla, Calif. 92037
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated October 24, 1975
HORTENSE R. RILEY
Executrix of the Will
of the above named decedent.
HOWARD B. CLAYTON
7825 Ivanhoe, Sute 202
La Jolla, Calif. 92037
454-0121
Attorney for Executrix
First publication: Jan. 8, 1976
SC: Jan. 8, 15, 22, 29, 1976

NOTICE TO CREDITORS
FILE NO. 110521

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
JOHN D. ROSS, aka)
JOHN DAVID ROSS,)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
CALIFORNIA FIRST BANK
Post Office Box 109
San Diego, California 92112
ATTENTION: MR. JOHN M. BENNETT
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated December 30, 1975
CHARLOTTE ANN TREMBLE
and
JOHN M. BENNETT,
Trust Administrator for
CALIFORNIA FIRST BANK
Co-Executors of the Will
of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans Street, Suite "C"
San Diego, California 92106
(714) 224-2975
Attorney for Co-Executors.
First publication: Jan. 8, 1976.
SC: Jan. 8, 15, 22, 29, 1976

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Catholic 'angels' fly with faith

From page 1

selected for the Blue Angels Flight Team. He served as their 1973 narrator, learning about setting up of public air shows, as well as explaining the thrilling maneuvers to the people as the precision demonstration pilots fly overhead.

Known to his teammates as "Smoke" because of his prematurely gray hair, Lt. Chehansky flew left wing on the Blue Angel Diamond, the No. three position in 1974; and in his third year as an Angel, he is flying slot, or No. four position.

...IE STRESSES that each pilot learns his own limits, and the limits of his aircraft, which has resulted in 1974 and 1975 being the safest years in the Blue Angels' 29-year history.

"I know that I must get eight hours of sleep and take care of myself physically and spiritually, with the same care we give every aspect of our aircraft," Lt. Chehansky adds. "We who are Catholics draw our strength from the Mass. The others from their own religions.

"No matter what job a military man faces, some aspect of his own religion plays an important part in it," he continues. "We must set examples of near perfection to others, but we do not determine our own destinies. We need the guidance and strength which Catholics get from Mass on Sundays and holy days."

THE ANGELS' 1975 narrator is Lt. Al Cisneros, a product of Catholic schools in Brownsville, Tex.

At St. Edward's University, Austin, Tex., he majored in business administration, and was active in sports and student government, serving as president of both his freshman and sophomore classes.

Enlisting in the Navy the same day that the Blue Angels were flying an air show at the Dallas Naval Air Station, he was impressed by their great precision flying, and determined that some day he, too, would fly jet aircraft just as well.

"THE DEGREE of success is measured by motivation—drive. And, to set high standards and goals to accomplish is something I learned from my parents," Lt. Cisneros comments. "From my religion, of course, I draw strength, peace of mind, and comfort."

Lt. Jim Bauer, of Springfield, Mo., in addition to being flight officer, is public affairs officer, and is in charge of arrangements for scheduling public air shows for the Angels.

Through his quiet sincerity, Lt. Bauer is known as a very devout man, but he is reluctant to discuss this, although he does say that his religion would have been a help to him in any field of endeavor, adding: "I am a part of my religion and it is a part of me. Prayer is to my soul what food is to my body."

HE ADDS, a bit shyly: "You've heard pilots say that 'God is my co-pilot'? Well, I feel that I am God's co-pilot. Religion is a very strong part of my life. It gives my actions and entire life a real sense of direction and meaning."

Does being one of the acknowledged finest precision aviators in the world make any of the Navy's Angels feel that he "has it made", and has less need to be dependent upon God?

The opposite is true, indicates the present "Archangel" of the Navy Flight Team, Cdr. Less, who adds: "When I am flying high above the earth on clear days, and can see the cities and fields and lakes spread out, shining, below me, I cannot help but feel a great love of God and country surging through me, and I often sign a hymn, or a patriotic song, like the verses of 'America'."

CDR. LESS, who will leave the Angels this month, has been selected as Air Wing Commander in 1976, and hopes to fly out of NAS Miramar.

The missions of the U.S. Navy's Blue Angels are not unlike those of the Heavenly Angels, in part: to inspire youth and all Americans towards perfection by setting the highest example they can both in their flight demonstrations, and in all their actions outside of their homes. They are always on public display, and know that others are watching them, and youngsters will emulate their actions.

More than 150 million people in the past 29 years, have been edified by the Navy's Angels in blue.

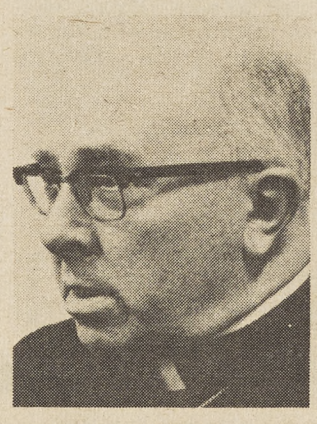
Cardinal Willebrands named new Archbishop of Utrecht

UTRECHT, The Netherlands (NC)—Pope Paul has appointed Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, to succeed Cardinal Bernard Alfrink as archbishop of Utrecht.

Dutch-born Cardinal Willebrands, 66, has been president of the Vatican secretariat since 1969, and will continue in that position.

HE WILL be the 68th archbishop of Utrecht in a line traced back to St. Willibrord, the Anglo-Saxon missionary who brought the Gospel to the Netherlands in the seventh century.

Cardinal Willebrands' appointment will take effect when he presents his letter of



Cardinal Willebrands

appointment to the metropolitan chapter of the Utrecht archdiocese. Cardinal Alfrink, who submitted his resignation when he reached the age of 75 last summer, remains archbishop until then.

Cardinal Alfrink, who has been archbishop of Utrecht since 1955 and a cardinal since 1960, has successfully mediated between seriously polarized groups of Dutch Catholics. He successfully conciliated opposing groups in the crises over the Dutch Catechism and the issue of priestly celibacy.

Pope John XXIII named Cardinal Willebrands the first secretary of the newly established Sec...etariat for Promoting Christ...n Unity in 1960.

POPE PAUL ordained him a bishop in 1964 and created him a cardinal in 1969. The same year, he was also named president of the unity secretariat, succeeding Cardinal Augustin Bea, the Jesuit scripture scholar, its first president, who had died the year before.

'ACLU continues vendetta against Catholic education,' group says

MILWAUKEE (NC) — A Massachusetts school aid suit filed by the American Civil Liberties Union (ACLU) "exemplifies the traditional, deeply ingrained virus of hostility toward Catholic education" in some sectors of U.S. society, a Catholic civil rights group charged here.

"The American Civil Liberties Union continues its vendetta against Catholic education," said the group, the Catholic League for Religious and Civil Rights (CLRCL), which has headquarters here.

RESPONDING to the charges, Aryeh Neier, executive director of the ACLU, said in New York City: "I regard the charge as nonsense. The earliest efforts to deny public aid to religious schools were initiated in the 1840s by Catholics. Such efforts are neither anti-Catholic now, nor were they anti-Protestant then.

"They are based on the principle that no person should be taxed to support the religious beliefs of another. That is a principle the ACLU has always stood for."

In a statement by its assistant executive director, Dr. Lowell A. Dunlap, the Catholic League discussed a suit filed by the ACLU in a Massachusetts state court dealing with the loan of textbooks by the state to Catholic school students.

NOTING THAT the U.S. Supreme Court ruled in the 1968 Board of Education v. Allen case that the loan of textbooks by a state to nonpublic school children is constitutional, the League said:

"The ACLU is fully aware of this. So it devised a new attack on the Massachusetts law, a more insidious attack. It argues that the loan of textbooks to students attending Catholic schools has the effect of increasing the enrollment of such schools.

THE LEAGUE statement pointed out that since 1974 enrollment in elementary and secondary schools of the Boston archdiocese, which includes suburban jurisdictions, has decreased by 1,234 to 80,000, and that in the city of Boston itself "there has been an increase of 90 students in the schools, hardly constituting a 'swelling' of school enrollment."

The statement continued: "Black and Chicano parents reject the ACLU racist stereotype of Catholic schools."

OLG center San Bernardino parish goal

SAN BERNARDINO — Auxiliary Bishop Gilbert E. Chavez has announced the start of fund-raising efforts for a three-fold building project at Our Lady of Guadalupe parish.

The parish plans to build a convent for its Servants of the Poor. Adjacent will be the new Guadalupe Day Nursery, administered by the community of sisters.

The third part of the project will be a new parish hall to serve 400 CCD children. According to Sister Annette Dominguez, a Servant of the Poor, the new hall would mean the start of a day program for senior citizens, a health clinic, and a meeting place for religious and community events.

Donations may be sent to the Home of Our Lady of Guadalupe, 1430 W. 5th St., San Bernardino, 92411.

(See article in Spanish on page 10.)

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Guidelines promote 'mature' marriages

In ORLANDO, Fla., Bishop Thomas J. Grady issued guidelines for teenage marriages that insist on adequate preparation in order to help the couple "make a mature decision."

The guidelines require a three-month waiting period between the first interview with the priest and the wedding, and they note that about 70 per cent of teenage marriages end in divorce. When a premarital pregnancy is involved, that figure soars to 90 per cent according to the guidelines.

K of C to donate $100,000 for altar

In NEW HAVEN, Conn., the supreme council of the Knights of Columbus announced a gift of $100,000 for the construction of an altar to be used for Masses at the 41st International Eucharistic Congress in Philadelphia.

The gift was announced by Supreme Knight John W. McDevitt after meeting with Cardinal John Krol of Philadelphia, chairman of the board of governors for the spiritual gathering Aug. 1-8.

Ordination pushed for lay charismatics

In ANN ARBOR, Mich., some lay leaders of charismatic communities should be ordained priests in order to provide a structural tie to the larger Church, says Stephen B. Clark in a new book, **Unordained Elders and Renewal Communities.**

Clark, of the Word of God community, argues that the charismatic movement mirrors the fourth century monastic, or ascetic, movement. Just as bishops ordained lay leaders then to link ascetics to the Church, so modern bishops should ordain charismatics, he says.

Social dimension of penance noted

In ST. CLOUD, Minn., Father James Dallen said the new Rite of Penance intended "to restore the realization that both sin and forgiveness have a social dimension to them."

Father Dallen is writing a dissertation on penance in the history of the Church. The bishops have set the first Sunday of Lent as the date when the new rite may be used. It becomes mendatory on the first Sunday of Lent, 1977.

Progress seen in shared churches

In LONDON, an official of the Catholic bishops' ecumenical commission said the increasing number of Anglican churches which Catholic congregations are permitted to use regularly for Sunday Mass is "one often unheralded sign" of progress toward Church unity.

The official, Father Richard L. Stewart, listed about 60 places throughout the country where this happens and noted that about 40 Anglican churches have permitted use of their buildings for Mass for as long as seven years.

Jesuits write for Father Kino's cause

In TUCSON, Ariz., two Jesuit priests have almost completed a profile of the life and work of Jesuit Father Eusebio Kino to be used in the canonization cause of the famed 17th-century missionary.

The data will be given to the Vatican's Congregation for the Causes for the Saints sometime this year. As a missionary-explorer, Father Kino penetrated what are today the lower California and Arizona regions, establishing missions on the sites of many modern towns and cities.

Vatican's document on sexuality ready

In ROME, a Vatican document reaffirming the traditional Catholic condemnation of sexual activity outside marriage and of contraception is ready for publication.

The document is reported to have been seen and approved by Pope Paul—standard procedure with documents of such importance. According to **La Stampa,** daily newspaper of Turin, it delivers a clear and definitive "no" from the Vatican to recent theories advocating sexual license of whatever kind.

Majority of diocesan Masses Spanish

In BROWNSVILLE, Tex., according to a recent survey, 57 of the diocese's 61 parishes have Sunday Masses in Spanish, said Father Joseph Delaney, diocesan co-chancellor. Of all Masses offered in the diocese each week, 56 per cent are in Spanish, the survey showed.

The diocesan liturgy commission has recently issued a bilingual program explaining the new rite of the Sacrament of Penance. "Our experience has shown," said Father Delaney, "that we best serve the needs of our people by regarding the diocese as a gateway between the cultures of Mexico and the United States."



NAZI PRISON MUSEUM—Candles flicker at what had been the entrance to a Nazi prison in Warsaw and is today a museum. Through this gate passed many of the fellow victims of Blessed Maximilian Kolbe, whose memory was honored by a collection in West Germany for the tens of thousands of concentration-camp survivors on the World Day of Peace, Jan. 4, 1976. Father Kolbe, a Polish Franciscan, died in the summer of 1941. Today it has become a symbol of reconciliation between Germans and Poles.—NC photo

Writer marks new interest in Bible

In CLEVELAND, scripture scholar Steve Landregan said the days are past when "the Bible sat on the parlor table, was dusted regularly and opened any time a member of the family was born, died or was married—so the event could be duly recorded.

"All of a sudden," said Landregan, a frequent contributor to NC News Service's "Insights in Faith" section, "Catholics have developed a hunger for scripture. Like a great sponge, we are absorbing books, articles and new translations as fast as they are produced."

Blessed Neumann nearing sainthood

In ROME, the medical board of the Vatican's Congregation for the causes of the Saints validated a miracle in the canonization cause of Blessed John Neumann, fourth bishop of Philadelphia. The congregation must now determine whether the cure is to be attributed to the candidate for canonization.

The case concerns Michael Flanagan, a Philadelphia boy afflicted with cancer in the early 60s. If canonized, Bishop Neumann, founder of the first diocesan school system in the U.S., will be the first American bishop to be declared a saint.

News in short . . .

LOURDES, France—Archbishop Roger Etchegaray of Marseilles is new president of the French Bishops' Conference.

WASHINGTON—Robert W. Cottrol is new public relations director and editor of **Impact,** monthly publication of the National Office for Black Catholics.

SANTIAGO, Chile—American-born Holy Cross Father Gerald Whelan is among five priests and 155 other political prisoners granted a Christmas pardon by the military government.

ATLANTA, Ga.—Benedictine Father Comman Barry, dean of the School of Religious Studies at the Catholic University of America, was named president of the American Catholic Historical Association.

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FAMILY AFFAIR—Walt and Mari Snavely and their infant son, Michael, enjoyed especially good places in church for Christmas Mass at St. Thomas More, Rialto. They played the parts of Joseph, Mary and Baby Jesus in the annual Christmas pageant. The Snavelys have 11 more children, and several of them also participated.—SC photo

At Rialto church

Christmas pageant a family project

SC Correspondent

RIALTO—Walt and Mari Snavely could find no room inside St. Thomas More church here when they attended the first Mass of Christmas in 1974. It was too crowded.

But Christmas 1975 was different. They assured front-place spots for themselves and their two-and-a-half-months-old babe Michael Benjamin by playing roles of Mary and Joseph and the Infant Jesus in the parish annual Christmas pageant.

SISTER Patricia Haire, the guiding hand behind the pageant, likes to have as many parishioners as possible participate.

"Anyone who wanted to be in the pageant was given a role," she said. "And those who didn't, joined in singing Christmas songs during the presentation."

As for the Snavelys, they have their own "flock"—an even dozen children with the recent coming of Michael Benjamin.

Walt, who is the manager of the Alpha Beta Market here, said his and Mari's brood range in ages from a couple of months to a 19-year-old son.

TWO OTHER sons, David and John, and a daughter, Maria, also had parts in the pageant. David was a reader and Maria and John were angels.

Asked what she thought of playing a principal part in the Nativity tableau, Mari said, "Next to having babies, it's the most important thing in my life. It's neat.

"I always planned to have 12 children, now with Michael and our parts in the pageant, this is real special."

'Humanize' airwaves

'Insight' creator talks to FCC

WASHINGTON (NC)—A Paulist priest who says he wants to evangelize the television industry has petitioned the Federal Communications Commission to "humanize" the airwaves.

Father Ellwood E. Kieser, the creator and executive producer of the Paulist "Insight" series of dramatic specials, met with FCC chairman Richard Wiley here recently to promote an amendment to the commission's broadcast regulations.

AMONG OTHER things, it would require broadcasters to offer prime time to "public affairs and community service" programming reflecting local needs and interests.

The movement is spearheaded by UNDA, the international organization of Catholic radio and television personnel; the United Church of Christ; and the National Association of Catholic Television and Radio Syndicators.

According to the priest, television viewers, "the most exploited group in America," are prisoners of commercialism and escapism—two archrivals of quality programming.

"TELEVISION can challenge them to love. But that capacity right now is not being used and that's what we want."

Father Kieser wants the FCC to adopt a policy stating that part of the public interest obligation of a station, which the FCC examines closely at license renewal time, is to provide regular programming that serves "the community needs and interests."

Show notes...

"Sing Your Praise to Him," TV Mass for shut-ins, 7:30 a.m. Sundays, KCST, Channel 39, San Diego. For missalettes: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, 92111.

"Who is My Neighbor?" ecumenical religious program coordinated by Sister Monica Clark, co-hosted by Rev. James Watkins, 8 a.m. Sundays, KCST, Channel 39, San Diego.

"Religion in the News," with Father Patrick Foley and Rev. James Watkins, 5:45 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego.

"Insights", religious drama, a Paulist Production, 5 p.m. Jan. 11, 2:30 p.m. Jan. 18 and 25, KMIR-TV, Channel 36, Palm Springs.

San Diego Symphony, "Music of America," young peoples' concert, works by Gould, Copland, Grofe, Bernstein, Ives and Benjamin Franklin; Saturday, Jan. 10, 10 a.m. for city students, 11 a.m. for county students, Civic Theatre, San Diego. Phone 232-3078.

A look at books

GOD'S WORD TO ISRAEL by Father Joseph Jensen, OSB. Collegeville, MN, The Liturgical Press. 334 pages, $5.00 pb.

The interest in the **Southern Cross** feature on the Bible, "Insights in Faith," would indicate that our readers will enjoy this book. It studies the Old Testament in some depth, with emphasis on the lay reader's interests.

The book begins with a look at revelation, inspiration and inerrancy. Then there is a detailed study of the first five books with special attention paid to sources and cultural context.

The latest scriptural findings are included in this valuable study. What makes it even more valuable is its relating Old Testament texts to Christology. Recommended.

Father Charles Dollen

COME BE RECONCILED: YOUTH PENANCE RESOURCES by Howard Hall, Maria Rabalais and David Vavasseur. Paramus, NJ, Paulist Press, $4.95.

This is a resource or guide book for penance services for children from primary through high school levels.

The first section presents the rationale for the penance services given and guidelines for initiating children into the sacrament. The major part is devoted to penance services developed around seasonal and general themes.

This is an excellent aid which is highly recommended for religion teachers and liturgy planning teams. However, the penance services presented should not be used as ready-made recipes.

Sister Rose Frances Gilmore

On the screens

From Catholic Film Newsletter

ONE FLEW OVER THE CUCKOO'S NEST—Jack Nicholson is Randall Patrick McMurphy, a quick-witted convict in his late 30s. He feigns mental illness in order to trade the hard lot of a prison farm for the supposedly easier life of a mental institution.

Director Milos Forman has made a smooth, low-keyed film about life in an institution, and it is filled with colorful, often amusing incidents. But the confrontation between McMurphy and Nurse Ratched, (Louise Fletcher) the essence of the film, has been nearly washed out in the process.

The stength of the book, Ken Kesey's counterculture work of the 60s, persists, along with some fine acting in supporting roles. Still, very rough dialog and some simple-minded anti-woman, anti-establishment bias, make this a film only for the mature. **Morally unobjectionable for adults with reservations.**

TV MOVIES include **Super Cops** (Jan. 9, CBS, 9 p.m.)—based on the exploits of a team of New York detectives, nicknamed Batman and Robin. This is another comic-book-style movie (1974) about trigger-happy cops who are out to bust the crime syndicate on their own. **Morally objectionable in part for all.**

I Will Fight No More Forever (Jan 9, ABC, 9 p.m.)—true story of Chief Joseph of the Nez Perce Indian tribe.

Tom Sawyer (Jan. 11, CBS, 7 p.m.)—television premiere of the 1973 musical. Great family entertainment but lacking the insightful wit of the original. Johnny Whitaker is Tom Sawyer. **Morally unobjectionable for adults, adolescents.**

A Treasury of Gregorian Chants



Southern Cross is pleased to tell readers of a four-album set of stereo records, **A Treasury of Gregorian Chants,** which is now available for a limited time at $19.95 including postage and handling.

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A record of this nature is especially appropriate now that Pope Paul has called for the renewed use of Latin in the liturgy. The booklet **Jubilate Deo** (a collection of Latin hymns) was sent out "as a personal gift from the Holy Father" to the bishops of the world, according to a covering letter from the Vatican's Congregation for Divine Worship.

Pope Paul "expressed the wish that Catholics of all nationalities should know some Latin chants for the Mass, for example, the **Gloria, Credo, Sanctus, Pater Noster,** and **Agnus Dei**. . . . The use of Latin and Gregorian chant will serve to underline the unity of the Christian people in a particular way, and in a way that seems quite reasonable. . . ," the letter said.

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